THE

# WORLD displayed;

OR, A

CURIOUS COLLECTION

OF

# VOYAGES and TRAVELS,

Selected from

The WRITERS of all NATIONS.

In which the

CONJECTURES and INTERPOLATIONS

OF

Several vain *Editors* and *Tranſlators* are expunged,

Every Relation is made conciſe and plain,

AND

The DIVISIONS of *Countries* and *Kingdoms* are clearly and diſtinctly noted.

Illuſtrated and Embelliſhed

With Variety of MAPS and PRINTS

By the beſt HANDS.

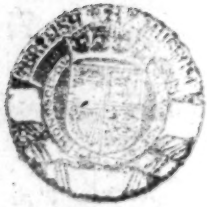
---

VOL. XI.

---

*LONDON:*

Printed for J. NEWBERY, at the *Bible* and *Sun*, in *St. Paul's Church-Yard*; and J. HOEY, jun. in *Skinner-Row*, *Dublin*. MDCCLX.



# THE CONTENTS OF THE ELEVENTH VOLUME.

MAUNDRELL's Travels from ALEPPO to JERUSALEM.

CHAP. I. *The Author ſets out in Company with Fourteen* Engliſh *Gentlemen from* Aleppo. *The Manner of their Travelling, and Nature of their Accommodations. They are obliged by a Storm to take ſhelter among the Tombs of* Turkiſh *Saints, with an Account of the City of* Latikea, *and of a Nation called* Neceres. P. 1

CHAP. II. *A Deſcription of* Jebilee, *and of the Tomb of the Sultan* Ibrahim: *they continue their Journey to* Tripoly, *and meet with ſeveral Antiquities in their Paſſage, particularly an uncovered Temple, ſuppoſed to have been dedicated to* Hercules, *and ſome remarkable Sepulchral Monuments.* P. 9.

CHAP. III. *Their Reception at* Tripoly. *The Manner in which Divine Service is performed in the* Greek *Convent at* Bellmont. *Their Visit to* Oſtan *Baſſa of* Tripoly, *with an Account of the Ceremonies uſed in viſiting the Great; and a Deſcription of the City of* Tripoly. P. 17.

CHAP. IV. *They proſecute their Journey. A Deſcription of* Gibyle, *the* Byblus *of the* Greeks, *famous for being the Birth-place of* Adonis. *A learned and curious Account of ſeveral Antiquities in that Neighbourhood. Of the Emir* Faccardine, *and his Palace and Gardens. The Antiquities found in the City of* Beroot. P. 22

CHAP. V. *A Deſcription of* Sidon, *and the Antiquities they met with in paſſing from thence to* Tyre: *the preſent State of this laſt City, with a particular Account of* Solomon's *Ciſterns; the City of* Acra, *or* Ptolemais, *and other Places in that Neighbourhood.* P. 31

CHAP. VI. *They paſs through the Country of* Samaria. *Mr.* Maundrell *has a Conference with the Chief Prieſt of the* Samaritans. *Some curious Remarks on the ancient Fertility and preſent Barrenneſs of the Land of* Judea. P. 41

CHAP. VII. *They arrive at* Jeruſalem. *A Deſcription of the Church of the Holy Sepulchre on Mount* Calvary, *and a circumſtantial Account of the Ceremonies annually uſed there on* Good Friday. *The Celebration of* Eaſter, *and the Author's Viſit to the Sepulchres of the Kings.* P. 48

CHAP.

CHAP. VIII. *The Author's Journey to the River* Jordan *and the* Dead Sea, *with a Deſcription of both. He viſits* Bethlehem, *and the remarkable Places near it.* P. 58

CHAP. IX. *They viſit* Bethlehem *and the Places adjacent. A Deſcription of King* Solomon's *Pools, and of many real or imaginary ſacred Antiquities.* P. 66

CHAP. X. *Their Journey to the Convent of St.* John *in the Wilderneſs. They ſee many remarkable Places there. A very particular Account of the Holy Fire at* Jeruſalem, *and of ſome extraordinary Practices of the Prieſts and Monks.* P. 71

CHAP. XI. *An Account of the many remarkable Places in* Jeruſalem *and its Neighbourhood.* P. 77

CHAP. XII. *Their Departure from* Jeruſalem, *and Journey from thence to* Nazareth. *A Deſcription of that Village, and of Mount* Tabor, *and an Account of what happened in their Journey till they came within ſight of* Damaſcus. P. 88

CHAP. XIII. *A Deſcription of the City of* Damaſcus, *and of the adjacent Country, as it appears from the top of a high Rock. An Account of the City and its Buildings. The Cavalcade of the Hadgees ſetting out on the Pilgrimage to* Mecca, *and an Account of ſeveral Places round the City.* P. 97

CHAP. XIV. *They travel to* Balbec, *the* Heliopolis *of the Ancients. A Deſcription of that City and its magnificent Ruins. They encamp amidſt the Snows of Mount* Libanus, *and afterwards*

*wards arrive at* Tripoly. *A Deſcription of the* Turkiſh *Puniſhment called Impaling. Mr.* Maundrell *again viſits Mount* Libanus, *in order to ſee the Cedars and remarkable Convent of* Canobine; *then goes back to* Tripoly, *leaves that City, and returns with his Friends to* Aleppo. P. 108

*An Account of the Ruins of* Balbec, *the ancient* Heliopolis *in* Coeloſyria. P. 120

Dr. SHAW's Travels to the HOLY LAND.

CHAP. I. *A Deſcription of* Latikea, *anciently the City of* Laodicea, *and the Stone Coffins in its Neighbourhood, with other Antiquities, and Geographical Obſervations relating to* Syria, Phœnicia, *and the* Holy Land. P. 129

CHAP. II. *Of the Climate, natural Productions, and Inhabitants of* Syria, Phœnice, *and the* Holy Land. P. 138

CHAP. III. *A Deſcription of* Arabia Petræa. *Some remarkable Monuments ſtill remaining in that Country, and of the Journey of the* Iſraelites *to the Land of* Canaan. P. 149

THEVENOT's Travels in the LEVANT.

CHAP. I. *The Author ſets ſail from* Civita Vecchia, *and arrives in* Sicily, *with a Deſcription of that Iſland and its Coaſts. He thence proceeds to* Malta, *which he alſo deſcribes, and then ſailing into*

*into the* Archipelago, *viſits the Iſles of* Cerigo, Zia, *and* Andra, *and then ſails to* Troy, Gallipoli, Nice, Nicopolis, Nicomedia, Chalcedon, Rodoſto, *and* Heraclea; *with ſome Account of the Iſlands in the* Propontis, *and of the* Grecian *Monks of St.* Baſil. P. 167

CHAP. II. *The Hiſtory of the Revolutions of* Conſtantinople, *with a large Deſcription of the Moſques and other Buildings, and particularly of the Seraglio; not only from* Thevenot, *but from* Tavernier *and* Whiſhaw's *Accounts. The manner in which the Grand Signior lives with his Wives and Concubines. How he celebrates the Bairam or Carnival. The Reception he gives to Ambaſſadors. The Policy of the Seraglio, comprehending the Education of the Sultan's Servants there. A Deſcription of the Old Seraglio, and of ſeveral other Places about* Conſtantinople. P. 182

# THE TRAVELS OF HENRY MAUNDRELL, *M. A.* FROM *ALEPPO* to *JERUSALEM.*

## CHAP. I.

*The Author ſets out in Company with Fourteen* Engliſh *Gentlemen from* Aleppo. *The manner of their Travelling, and nature of their Accommodations. They are obliged by a Storm to take ſhelter among the Tombs of* Turkiſh *Saints, with an Account of the City of* Latikea, *and of a Nation called* Neceres.

THE author of theſe travels was a gentleman of great learning, and having a ſtrong turn towards antiquities and church hiſtory, though his Patron Dr. *Sprat* Biſhop of *Rocheſter* had it in his power to provide for him at home, yet upon the firſt propoſal of his going

Chaplain to the factory at *Aleppo*, he gladly embraced it, and afterwards laid hold of a favourable opportunity of viſiting the land of *Judea*; the ſcene of the principal actions of our Saviour and his Apoſtles. And his account of that journey, from which the following is extracted, is juſtly eſteemed for the candour, fidelity, and exactneſs with which it is written.

On the 26th of *February* 1696, I ſet out with 14 *Engliſh* gentlemen from *Aleppo*, deſigning to viſit the *Holy Land* at the approaching *Eaſter*. The firſt night we took up our quarters at the Honey Kane about an hour and a half Weſt of *Aleppo*, a very indifferent lodging; for it is to be obſerved, that in travelling this country a man does not meet every night with inns as in *England*; but muſt either lodge under his own tent, or in public lodgings founded by charity for the uſe of travellers, called by the *Turks* Kanes. Theſe are ſometimes ſeated in towns and villages, and ſometimes at proper diſtances upon the road, and are built in the manner of a cloyſter, encompaſſing a court of 30 or 40 yards ſquare. To theſe places all comers are welcome, upon paying a ſmall fee to the Kane keeper, and very frequently without that acknowledgment. But here nothing is to be expected but bare walls; for meat, drink, bed, fire and provender muſt be provided by every one that travels.

The next morning we left the Honey Kane, and paſſing by *Oorem* and *Keffree*, entred the plain of *Kefteen*, which is of vaſt compaſs, and in moſt places very fruitful and well cultivated.

At

At our firſt entring it at *Eſſoyn*, we counted no leſs than 24 villages that were at once within view. This plain has a reddiſh ſoil, and there is hardly a ſtone to be ſeen in it, though on the weſt ſide, a high ridge of naked rocks extends many miles without the leaſt ſign of mould, or any uſeful production; which appears as if nature in kindneſs to the huſbandman, had cleared the whole plain of ſtones, and piled them together on that mountain.

*Kefteen* is a large village on the weſt ſide of the plain, encompaſſed with corn fields, whence the inhabitants reap the advantage of breeding great numbers of pigeons, ſo that there are more dove-cotes to be found here than other houſes. At this place we obſerved over the door of a bagnio, a piece of marble on which was carved a croſs with the *Gloria Patri* in *Greek*, which was probably the portal of ſome ancient church.

On the 28th we left *Kefteen*, and continuing in the ſame fertile plain abounding in corn, vines and olives, we came to *Harbanooſe*, and from thence to a very large valley called *Rooge*, which is ſkirted on both ſides with high rocky mountains, and having travelled four hours in this valley, we paſſed through the ſkirt of the lake, or in the eaſtern ſtyle, the ſea of *Rooge*, where we found great difficulty in getting our horſes and loaded mules through the mire and water. From thence we came to *Te-ne-ree*, where we paid our firſt Caphar; a duty paid by travellers to officers who attend at their appointed ſtations to receive it. This duty was

at firſt levied by the *Chriſtians* to pay the country people for repairing the roads, and ſecuring them from the *Arabs*, or other robbers, and under this pretence the *Turks* now arbitrarily exact unreaſonable ſums, though inſtead of being a ſafeguard, they themſelves frequently prove the greateſt robbers.

We now croſſed over the mountains on the weſt ſide of the valley of *Rooge*, and deſcending into another valley, paſſed a village called *Bellmaez*; whence we came to *Shoggle*, a pretty large but naſty town, on the banks of the river *Orontes*, over which there is a paſſage by a bridge of 13 ſmall arches. The river is here conſiderably broad and rapid. Its waters are not only turbid, but very unwholſome, and its fiſh ſtill more ſo; for every one of the company who eat of them over night, were much diſordered the next morning. We here lodged in a large and handſome Kane, endowed with a competent revenue for ſupplying every traveller who lodged in it with bread, fleſh meat and broth, which is always ready for thoſe who demand it. It was crouded with *Turkiſh* pilgrims bound for *Mecca*, and yet we found a peaceable reception among them.

On the firſt of *March* we croſſed a mountain on the weſt ſide of the valley, from which we deſcended into a third valley like the two former, and having paſſed the village *Be-da-me*, in two hours time entred into a woody mountainous country, where we found the road very rocky and uneven; but yet its variety rendered it agreeable. Sometimes we were led under the cool

cool ſhade of thick trees, at others through narrow valleys watered with murmuring ſtreams, and afterwards, for a conſiderable time together, upon the brink of a precipice, and in all theſe places we were regaled with the view and the fragrance of various ſorts of beautiful aromatic trees and flowers, as myrtles, oleanders, cyclamens, tulips, anemonies, and marygolds. Having in this manner ſpent about two hours, we deſcended into a low valley, at the bottom of which there is a fiſſure ſo narrow that we could not diſcern it till we came juſt up to it: at a great diſtance we heard the noiſe of a torrent that poured into it from the hills, and though it appeared to be no leſs than 30 yards deep, a bridge with a ſmall arch of leſs than four yards broad conducted us over it. It is called the *Sheck's Wife*, from a woman of that quality who fell into it and periſhed. Its depth, and the roaring of the water are ſo extroordinary, that it can ſcarcely be paſſed without horror. From hence we came to a place called the *Sultan's Stone*, where we pitched our tents, and lodged for that night.

On the 2d the weather being cold and moiſt, we left our field lodging very early, and continuing our journey through woods and mountains, in an hour's time came to the Caphar of *Cruſia*, and from thence, in another hour, to the foot of a mountain called *Occaby*, which we aſcended with great difficulty, on account of the ſlipperineſs and ſteepneſs of the way. Here we entred a fine well cultivated country planted

with gardens, through which we came to *Belulca*, and then repaired to a place which is both the Kane of the village, and the Aga's houſe, when it raining very hard, we reſolved to viſit the Aga with a ſmall preſent, in order to procure a civil reception; but it was not without much importunity that we obtained a dry part of his houſe to lodge in. In the mean while, being informed that there were ſeveral *Chriſtian* inhabitants in this place, we went to viſit the church, which was no more than a room about four or five yards ſquare, walled with dirt, and covered with buſhes, in which was an altar of the ſame materials with the walls, paved at top with potſherds and ſlates, and in the middle of the altar ſtood a ſmall croſs made of two laths nailed together, in each ſide of which were faſtened two or three old prints repreſenting our bleſſed Lord and the Virgin. On the ſouth ſide was a piece of plank ſupported by a poſt, and deſigned for a reading deſk, near which was a little hole in the wall to give light to the reader. This miſerable ſtructure is held in much eſteem by the poor people, who come hither with great devotion, and ſuperſtitiouſly hang the room with bags of ſilk-worm's eggs, that the holineſs of the place may bring a bleſſing upon them, and make them increaſe.

On the 3d the hopes of a fair day, after the great rains which had fallen for near eight hours together, made us leave *Belulca*; but we ſoon began to wiſh that we had not left our former bad accommodations. The rains fell with ſtill greater

greater violence, and the road was deep and full of ſloughs. We however reſolved to proceed, and at length arrived at *Sholfatia*, a poor village ſituated upon a brook now ſwelled ſo high as to be impaſſable. The houſes of the village were filled with dirt and naſtineſs, being promiſcuouſly inhabited by the villagers and their cattle, and the rain was ſo violent, that we could not pitch our tents in the fields without danger to ourſelves and our horſes. But while we were in this dilemma the rain abated, when betaking ourſelves to a ſmall aſcent by the water ſide, we intended to pitch our tents there, notwithſtanding the wetneſs of the ground, to wait for the falling of the ſtream. We had not however long enjoyed this ceſſation, when it began to pour down afreſh, accompanied with moſt terrible thunder and lightning. We then ſent a *Turk* to a Sheck's houſe hard by, to try if by any means we could get admittance, and at laſt, with good words, and by declaring that we had no intention to violate the faith of the *Mahometans*, were perpermitted to ſecure our baggage in the houſe, while we ſought for ſhelter among the tombs. A Sheck's houſe is a ſtone fabric ſix or eight yards ſquare, roofed with a cupola erected over the graves of ſome eminent Sheck, who by his long beard, prayers and phariſaical pride, has purchaſed the reputation of a ſaint. There are many of theſe buildings in this country, whither the people repair to offer up their prayers, not to the ſaint, but only to God, whom alone they adore.

The

The next morning we had the ſatisfaction of finding the river fordable, and got to the other ſide with our baggage, from whence aſcending a very ſteep hill, we were at the top of it preſented with a proſpect of the ocean, and to the weſtward had a view of the city of *Latikea*, originally built by *Seleucus Nicator*, and by him
7 called *Laodicea* in honour of his mother. It was anciently a place of great magnificence, but was afterwards reduced to a very low condition. However, being lately rebuilt, it was now become one of the moſt flouriſhing places upon the coaſt*. From the laſt mentioned hill we deſcended into a ſpacious plain, along which we travelled with the ſea on our right hand, and a range of mountains on our left. In this plain we obſerved two ancient tombs, theſe were ſtone cheſts, each of them two yards and a half long, covered over with large tables of ſtone that had been lifted aſide, probably in hopes of finding treaſure. The cheſts were carved on the outſide with bulls heads, and wreaths hanging between them, after the manner in which the heathen altars were adorned.

Having proceeded about an hour from the tombs, we were ſtopped by another ſtream, but by marching up higher, found a ſafe paſſage to the other ſide, and then were forced by a violent ſtorm of hail, followed by a continual rain, to make the beſt of our way to *Jebilee*. The road ſtill continuing for ſeveral days between

* See a particular account of the ruins of this ancient city in *Shaw*'s Travels, Chap. I.

the

the ſea on the right, and the mountains on the left, which are inhabited by ſeveral rude nations.

In the mountains above *Jebilee*, there dwell a people called by the *Turks Neceres*, who are of a very ſingular character, for they adhere to no certain religion; but appear of that profeſſed by thoſe with whom they converſe. Thus with *Chriſtians* they make a profeſſion of *Chriſtianity*, with the *Turks* they profeſs to be good *Muſſulmans*, and with *Jews* they pretend to follow the law of *Moſes*. Indeed they are very *Proteuſes* in religion, and all that is certain relating to them is, that they make great quantities of very good wine, and are great drinkers.

## CHAP. II.

*A Deſcription of* Jebilee, *and of the Tomb of the Sultan* Ibrahim: *they continue their Journey to* Tripoly, *and meet with ſeveral Antiquities in their Paſſage, particularly an uncovered Temple, ſuppoſed to have been dedicated to* Hercules, *and ſome remarkable Sepulchral Monuments.*

WE ſtaid all the next day in *Jebilee* to recruit ourſelves after our fatigue, having the convenience of a new Kane to lodge in, erected at the north end of the city by *Oſtan*, then Baſſa of *Tripoly*. *Jebilee* is ſeated cloſe by the ſea, having a large and fruitful plain

plain on its other ſides. Its ancient name was *Gabala*, and thus it is called by *Strabo*. Under the *Greek* Emperors it was a Biſhop's ſee, and notwithſtanding its making a very mean figure at preſent, it is ſtill eſteemed a city. The moſt remarkable edifices to be found here are a moſque and an alms-houſe, built by Sultan *Ibrahim*. In the former is his tomb, which we were permitted to ſee, though it is held in great veneration by the *Turks*. We found it to be only a large wooden cheſt, placed over his grave, and covered with painted callico, which extends on all ſides to the ground. It was alſo embelliſhed with many long ſtrings of wooden beads hanging upon it, ſomewhat reſembling the furniture of a button maker's ſhop; but this is the uſual way in which the *Turks* adorn the tombs of their holy men. In this moſque we alſo ſaw ſeveral incenſe pots, candleſticks for altars, and other church furniture: the ſpoils obtained from *Chriſtian* churches at the taking of *Cyprus*. Adjoining to the moſque is a beautiful bagnio, and a ſmall grove of orange trees, under the ſhade of which it is uſual for travellers, in ſummer time, to pitch their tents.

The *Turks* who conducted us into the moſque told us a long ſtory of the Sultan *Ibrahim*, and obſerved that having diveſted himſelf of his royalty, he retired to a grotto by the ſea ſide, where he lived twenty years in a ſtate of poverty, and in the practice of devotion. To confirm the truth of this relation they carried us to the grotto where they ſaid he had dwelt, and

and at a ſmall diſtance, to another grotto twice as large, uncovered at the top, and with three niches or praying places, hewn on the ſouth ſide; for that way the Muſſulmans are obliged to ſet their faces out of reverence to the tomb of their prophet. This place they would have to be Sultan *Ibrahim's* oratory. We alſo ſaw in this place a multitude of ſepulchres hewn in a rock by the ſea ſide, according to the ancient manner of burying in this country. Our guide then carried us to a *Chriſtian* church, which we found to be nothing more than a ſmall grotto in a rock open towards the ſea, with a rude pile of ſtones for an altar; and the Curate told us, that himſelf and ſome few other *Chriſtians* of the *Greek* communion aſſembled for divine ſervice in this poor chapel, they not being allowed to have any place of worſhip within the town.

This city ſeems to have been formerly a place of commerce; for there is ſtill to be ſeen a ridge of large ſquare ſtones, which run a little way into the ſea, and appear to have once formed a mole. Near this place we ſaw many columns of granite, ſome by the water ſide, and others fallen into the water. We obſerved others in a garden cloſe by, with capitals of white marble finely carved; but the moſt conſiderable antiquity in *Jebilee* is the remains of a noble theatre, at the north gate of the city, of which a ſemicircle is all that is now ſtanding. This is 100 yards in compaſs, having in it part of a range of ſeventeen round windows, between which are raiſed large maſſy pillars ſtand-

ſtanding on high pedeſtals againſt the wall, which is three yards three quarters thick, and built of very large and firm ſtones. By theſe means it has been thus long preſerved from the decays of time, and the ruin brought upon moſt places by the *Turks*, wherever they came.

Early in the morning of the 6th we left *Jebilee*, and, continuing by the ſea ſide, arrived in about two hours at a fine deep river called by the *Turks Naher-il-Melech*, or the King's River; on both ſides of which we ſaw ſeveral columns of granite, and ſome other remains of conſiderable buildings. All the way we obſerved the ruins of caſtles and houſes, which ſhew that this was formerly a country of great ſtrength. *Strabo* calls this whole region, from *Jebilee* as far as *Aradus*, the country of the *Aradii*, and gives the names of ſeveral towns, antiently ſituated along the coaſt; among which the *Balanea* of *Strabo* ſeems to be the place now called by the *Turks Baneas*. It ſtands on a ſmall declivity, about a furlong diſtant from the ſea, and has a clear ſtream that runs ſwiftly by it: but though we found it uninhabited, its ſituation, its ruins, and its bay, ſhew that it was antiently a pleaſant and well-built town.

On our leaving *Baneas* we ſtill proceeded by the ſea ſide, and in about a quarter of an hour paſſed by an old caſtle on the top of a high mountain, built in the form of an equilateral triangle. It is called by the *Turks Merchab*, and is probably the ſame caſtle mentioned by *Adrichomius* under the name of *Margath*, to which

which the Biſhops of *Balanea* were obliged to tranſlate their ſee, on account of the inſults they received from the *Saracens*. At about the diſtance of an hour and a half from *Baneas*, we came to a ſmall clear ſtream, which induced us to take up our lodgings near it, having in ſight, on the mountains above us, a village called *Sophia*, inhabited only by *Maronites*; a little further is *Beſack*, a village poſſeſſed by the *Turks*; and at ſome diſtance from that *Merakiah*, poſſeſſed both by *Turks* and *Chriſtians*.

Early the next morning we ſet out again, and in three hours came to a deep river called *Nabor Huſſine*, which had an old bridge of one large and well-wrought arch; and continuing our journey by the ſea ſide, in an hour and a half more we reached *Tortoſa*, antiently called *Orthoſia**, which was a Biſhop's ſee in the province of *Tyre*, and is frequently mentioned by the writers of the holy wars as a place of great ſtrength. All that remains of it is the caſtle, which is very large, and ſtill inhabited. On one ſide it is waſhed by the ſea, and on the others fortified by a double wall of coarſe marble, between which is a ditch, and another ſurrounding the outermoſt wall. This fort is entered by an old draw-bridge, which leads into a ſpacious room, that on one ſide reſembles a church, and on the other has the appearance of a caſtle, it being built with port-holes

* Dr. *Shaw* ſuppoſes this to be a miſtake, and that *Orthoſia* is ſituated on the confines of *Syria* and *Phœnicia*. He therefore ſuppoſes the name to be derived from *Deer-doſe*, which ſignifies the place of a church or convent.

inſtead of windows. This room, however, we found uncovered, though it was antiently arched over, and was the church belonging to the caſtle. On the ſouth and eaſt ſide of it formerly ſtood the city, encompaſſed with a good wall and a ditch, of which there are ſtill ſome conſiderable remains; but there is no other building left except a church, which is 130 feet long, 93 broad, and 61 high. Its walls, arches, and pillars are of a baſtard marble, and ſo entire that it might be repaired, and again made a beautiful church at a ſmall expence; but it is now a ſtall for cattle, and we were obliged to wade almoſt up to the knees in dirt in taking a view of it.

From *Tortoſa* we ſent our baggage before us, and following it ſoon after came to a large channel of a river now almoſt dry, and in about half an hour more came oppoſite to a ſmall iſland about a league from the ſhore, called by the *Turks Recad*, which is ſuppoſed to be the antient *Arvad*, *Arphad*, or *Arpad*, under which ſeveral names it is mentioned in ſcripture *, and to be the *Aradus* of the *Greeks* and *Romans*. It ſeemed to be filled with tall buildings like caſtles; and the ancient inhabitants were famous for navigation.

Having proceeded about a quarter of an hour farther, we came up with our muleteers, who had pitched their tents; when we found ſome remarkable antiquities near a rivulet called the *Serpent Fountain*. The firſt antiquity we obſerved here was a large dike, 30

* II *Kings* xix. 13. *Gen.* x. 18. *Ezek.* xxvii. 11. *&c.*

yards

yards over at the top, cut into the firm rock, with the ſides ſloping down, and ſtairs formed out of the natural rock from the top to the bottom. This dike extended above a furlong, with the ſtairs running in right lines all along its ſides. Beyond it was a court 50 yards ſquare cut in the rock, the ſides of which ſtanding round it about three yards high, ſupplied the place of three walls; for to the northward it lay open. In the centre of this area a ſquare part of the rock was left ſtanding, which was three yards high, and five yards and a half ſquare. This ſerved for a pedeſtal to a throne erected upon it, compoſed of four large ſtones, two at the ſides, one at the back, and another placed over the top, in the manner of a canopy, with a handſome cornice round it. The whole ſtructure was about 20 feet high, fronting towards that ſide where the court was open. This court was perhaps an idol temple, and the pile in the middle the throne of the idol; for *Hercules* or the *Sun*, the great abomination of the *Phœnicians*, was adored in an open temple.

About half a mile to the ſouthward ſtood two towers, one of which was 33 feet high, ſtanding on a pedeſtal 15 feet ſquare, and 10 feet high; the other was 30 feet high, on a pedeſtal ſix feet high, and 16 feet ſix inches ſquare: the corners of the laſt were ſupported by four lions leaning with their backs againſt the pedeſtal. Under theſe monuments were ſeveral ſepulchres, into which we deſcended by ſteps, and found vaults, with

ſeveral cells hewn out of the rock, for containing the bodies of the deceaſed. Some of theſe cells were eight feet and a half long, and three feet three inches in breadth. At about the diſtance of a furlong from this place we obſerved another tower like the former, which was alſo erected over a ſepulchre, the cells whereof were cut in the rock, eighteen feet in length, probably that two or three bodies might be depoſited in each of them at one another's feet.

Having left this laſt ſepulchral monument, we proceeded farther; but had not gone a mile before we diſcovered another tower, which appeared in a thicket at a ſmall diſtance from the road. It was 33 feet and a half high, and 31 feet ſquare; compoſed of ſquare ſtones of a prodigious ſize, and adorned with a handſome cornice all round at the top. It contained two rooms, one above the other, into both of which there were entrances on the north ſide, through ſquare holes in the wall. The ſeparation between both rooms, and the covering at the top, were of vaſt flat ſtones, four feet thick; and ſo large that two of them in each place ſpread over the whole fabric. It is to be obſerved, that from the *Serpent Fountain* to this tower we ſaw many other ſepulchres, old foundations, and other remains of antiquity.

We now entered into a ſpacious plain, which extended a vaſt way between the ſea and the mountains, and in length reached almoſt as far as *Tripoly*. We were ſeven hours in paſſing it, and found it all along very fertile, from its being well watered with rivers.

CHAP.

## CHAP. III.

*Their Reception at* Tripoly. *The Manner in which Divine Service is performed in the* Greek *Convent at* Bellmont. *Their Viſit to* Oſtan *Baſſa of* Tripoly, *with an Account of the Ceremonies uſed in viſiting the Great; and a Deſcription of the City of* Tripoly.

AS the muleteers approached towards *Tripoly*, they were afraid to advance, for fear their beaſts ſhould be preſſed for the public ſervice. This city is ſeated about half an hour from the ſea, and the greateſt part of it is ſituated between two hills, one on the eaſt, on which ſtands a caſtle that commands the place; and the other on the weſt between the city and the ſea. This laſt hill is ſaid to have been firſt raiſed, and is ſtill increaſed, by ſand blowing to it from the ſhore, whence ariſes a prophecy, that the whole city will in time be buried under this ſandy hill.

On the 10th we were treated by Mr. *Fiſher*, an *Engliſh* gentleman, who reſided at *Tripoly*, in a narrow pleaſant valley by the ſide of a river, about a mile from the city. It is called the *Prince's Bridge*, and is ſuppoſed to have been built by *Godfrey* of *Bulloign*.

On the 11th we all dined with the *Engliſh* Conſul, and after dinner went to wait upon *Oſtan* the Baſſa of *Tripoly*, having firſt ſent a

preſent after the manner of the *Turks*, to procure a favourable reception; for in this country it is accounted uncivil to viſit without an offering in hand, which all great men expect, as a tribute due to their character; and even the inferior people ſeldom viſit without bringing a flower, an orange, or ſome other token of reſpect, according to the ancient oriental cuſtom, hinted at 1 Sam. ix. 7. *If we go ſays* Saul *what ſhall we bring the man of God? there is not a preſent.*

The next day in the afternoon we went to viſit *Bellmont*, a convent of *Greeks* about two hours to the ſouth of *Tripoly*, ſtanding upon a very high rocky mountain of difficult aſcent, though made as acceſſible as poſſible by the labour of the monks, whom we found juſt going to evening ſervice. The church is large, and the altar, after the manner of the *Greeks*, is incloſed with chancels which none but the prieſt muſt approach. They call the congregation together by beating a kind of tune with two mallets, on a long piece of plank which hangs at the church door, bells being an abomination to the *Turks*. Their ſervice conſiſted in haſtily gabling over certain prayers and hymns to our bleſſed Saviour and the Virgin, and in ſome myſterious ceremonies. For the prieſt who officiated ſpent at leaſt a third part of his time in encompaſſing the altar, which he performed with a pot of incenſe, and in going round the congregation, ſwinging his incenſe pot backwards and forwards, and tendering its ſmoke with three vibrations to every one preſent

ſent. Towards the end of the ſervice a ſmall table was brought into the body of the church covered with a linnen cloth, on which were placed five ſmall cakes of bread croſs wiſe, and in a hole in the centre of each cake was fixed a ſmall lighted wax taper. The prieſt then read the paſſage in the Goſpel relating to our Lord's feeding the multitude with five loaves, after which the bread was carried within the chancel, where being broken to bits, it was again brought out in a baſket, and preſented to every one in the aſſembly, that he might take a little. Which being done the prieſt pronounced the bleſſing, and the ſervice was ended.

On both ſides of the church were ſeats for the monks, there being 40 in all, and in each ſeat there were crutches, as is uſual in moſt churches in this country. They are uſed by the prieſts to lean upon in caſe the ſervice be long, becauſe by the rubric he is forbidden to ſit down, and the younger monks, though they have no great occaſion for theſe ſupporters, make uſe of them out of an affectation of gravity. The monks of this convent ſeemed good natured, but egregiouſly ignorant with reſpect to their own religion. The chief of them told the Conſul, that he was as glad to ſee him, as if he had beheld the Meſſiah in perſon come to viſit him. Their ignorance is however the leſs to be wondered at, as they are obliged to ſpend all the time between their hours of devotion, in cultivating their land, pruning their vineyards, and managing their flocks, which they are obliged to do, not only for their own ſuſtenance,

tenance, but to ſatisfy the unreaſonable exactions of the *Turks*. And indeed the ſame perſon who officiated at the altar in his embroidered prieſtly robe, brought us the next day on his own back, a kid, and a goat ſkin filled with wine, as a preſent from the convent.

On the 13th in the morning we went again to wait upon *Oſtan* Baſſa, and were received with great civility. It may not be here improper to deſcribe the ceremonies of a *Turkiſh* viſit. When a perſon waits upon a man of quality, he muſt ſend one before him with a preſent, who is to learn what time may be moſt ſeaſonable to viſit him. When the viſiter comes to the houſe ſome ſervants receive him at the outer gate, and conduct him towards their maſter's apartment, and others in their ſeveral ſtations meet him as he draws nearer to him. On his coming into the room, he finds the maſter prepared to receive him, either ſtanding at the edge of the duan, or lying down at the corner of it, as he thinks proper. Theſe duans are low ſtages raiſed about 16 or 18 inches above the floor, covered with carpets, and furniſhed all round with bolſters to lean upon. Upon theſe the *Turks* ſleep, eat, ſmoke, ſay their prayers, receive viſits, &c. Their whole delight conſiſting in lolling upon them; and their luxury in furniſhing them richly.

The viſiter on coming to the ſide of the duan ſlips off his ſhoes, and takes his place, firſt at ſome diſtance, upon his knees, laying his hands formally before him, and there he muſt remain, till the perſon of quality invites him to draw nearer

nearer, and to lean upon a bolſter. When the viſiter is thus fixed, he diſcourſes with him as occaſion offers, the ſervants ſtanding round with profound reſpect and ſilence. When the buſineſs is talked over, or the compliments made, the maſter makes a ſign, upon which ſome ſweetmeats, a diſh of ſherbet, and another of coffee are brought in by the ſervants, and offered with great reſpect and care to all the gueſts in order; for if any ſervant ſhould make the leaſt ſlip in giving or receiving his diſh, it may coſt him 100 blows on his bare feet, to atone for the crime. At laſt comes the concluding part of the entertainment, which is perfuming the beards of the company; for which purpoſe they have a ſmall ſilver chafing-diſh with the lid full of holes fixed on a plate, in which they put ſome live coals, and upon them a piece of lignum aloes, and then ſhutting it up, the ſmoke aſcends with a greatful odour through the holes of the cover. This ſmoke is held under every one's chin, and offered as a kind of incenſe to his beard, which drinks in the gummy ſteam, and retains the odour of it a good while after. This ceremony is intended to give a civil diſmiſſion to the viſitants, intimating that they may go away as ſoon as they pleaſe, and the ſooner after this the better.

Having ended our viſit to *Oſtan* Baſſa, we rid out after dinner to view the port, which is about half an hour diſtant from the city, and is rather an open ſea than an incloſed harbour; but it is partly ſheltered by two ſmall iſlands about two leagues from the ſhore,

ſhore, one of which is called the *Bird*, and the other the *Coney* iſland, from the creatures with which they abound. For its ſecurity from pirates, it has ſeveral ſquare towers, built at convenient diſtances along the ſhore. In the adjoining fields, there are many heaps of ruins and pillars of granite, which confirms what *Cauſabon* ſays upon *Strabo*, that *Tripoly* was anciently a cluſter of three cities, of which the firſt was the ſeat of the *Aradii*; the ſecond of the *Sidonians*, and the third of the *Tyrians*. And there being thus three cities may more properly have occaſioned its name, than that three cities were concerned in building it, as is commonly ſuppoſed.

## CHAP. IV.

*They proſecute their Journey. A Deſcription of* Gibyle, *the* Byblus *of the* Greeks, *famous for being the birth Place of* Adonis. *A learned and curious Account of ſeveral Antiquities in that Neighbourhood. Of the Emir* Faccardine, *and his Palace and Gardens. The Antiquities found in the City of* Beroot.

HAVING reſted a week at *Tripoly*, and our muleteers having run away for fear of the Baſſa of *Sidon's* ſervants, who every where preſſed mules for their maſter's ſervice, we on the 15th of *March*, put ourſelves in a new poſture for travelling, and leaving the city proceeded cloſe by the ſea till we met with an high

high promontory that lay in our way, and forced us to turn off into a narrow valley, where we took up our quarters under ſome olive trees. This promontory ſeems to be what *Strabo* calls *the face of God*, and which he aſſigns for the end of mount *Libanus*.

On the 16th in the morning we with much difficulty croſſed over the above cape, which is very ſteep and rugged, and then came into a narrow valley, that brought us again to the ſea. Near the entrance of this valley ſtands a ſmall fort erected on a rock, which is perpendicular on all ſides: the walls of the building riſing by the ſides of the rocks, and almoſt ſeeming of one continued piece with them. This fort commands the valley, and is called *Temſeida*. Half an hour farther we came to *Patrone*, which is thought to be the ancient *Botrus*. It is ſituated cloſe by the ſea, and has ſome remains of a church and monaſtry. In three hours more we came to *Gibyle*, called by the *Greeks Biblus*, a place pleaſantly ſituated, and once famous for the birth and temple of *Adonis*. It is ſurrounded by a dry ditch and a wall, with ſquare towers at 40 yards diſtance, and on its ſouth ſide is an old caſtle.

It has a church of the ſame figure with that of *Tortoſa*; but not ſo entire. It was anciently a place of great beauty, and no ſmall extent, as appears from the many heaps of ruins, and the fine pillars ſcattered up and down in the gardens near the town. This was probably the city of the *Giblites* mentioned in *Joſh.* xiii. 5. whom King *Hiram* made uſe of, in preparing mate-

materials for *Solomon's* temple, as appears from 1 *Kings* v. 18. where the word rendered ſtone-ſquarers, is in the *Hebrew Giblim* or *Giblites*, and in the *Septuagint*, *Biblioi* or the men of *Byblus*; the former the *Hebrew*, and the latter the *Greek* name of this place, which difference may alſo be obſerved in *Ezek.* xxxii. 4. where our tranſlation has the ancients of *Gebal*, and the *Septuagint* the elders of *Byblus*.

Leaving *Gibyle*, we came to a fine large river called by the *Turks Ibrahim Baſſa*, over which is a ſtone bridge, conſiſting of one very wide and lofty arch. This it is highly probable, was the river ſo famous for the idolatrous rites performed in honour of *Adonis*. Upon its banks, we took up our quarters the following night, during which there was ſuch a tempeſt of wind and rain, that our ſervants could ſcarcely keep up their tents. This however gave us an opportunity of diſcovering whence aroſe that opinion mentioned by *Lucian*, that this river at certain ſeaſons of the year, eſpecially about the feaſt of *Adonis*, was of the colour of blood, which he ſays was from a ſympathy in the river for the death of *Adonis*, who was killed by a wild boar in the mountains, out of which this ſtream ariſes; for we found the water extremely red, and obſerved that it diſcoloured the ſea to a conſiderable diſtance, by giving it a reddiſh caſt; which was doubtleſs occaſioned by a ſort of minium or red earth, waſhed into the river by the violence of the rain.

Pro-

Proceeding an hour and a quarter from this river, we paſſed through a rugged and uneven path, over the foot of mount *Climax*, and entred into a large bay called *Junia*, at the bottom of which are the high and ſteep mountains of *Caſtravan*, chiefly inhabited by *Maronites*, who are famous for making an excellent ſort of wine. The *Maronite* Biſhop of *Aleppo* reſides here in a convent, of which he is the guardian, and I obſerved many other ſmall convents on the top of theſe mountains. Towards the further ſide of the bay we came to a ſquare tower or caſtle, of which there are many along the coaſt, ſaid to have been built by the Empreſs *Helena*, for the protection of the country from pirates. At this tower we paid a fourth caphar, which is received by the *Maronites*, who are more exacting and inſolent in their office, than the *Turks* themſelves. At a ſmall diſtance from this place, we came to a road cut through the rocks, which brought us out of the bay, and then having ſpent an hour more in paſſing a very rugged way cloſe by the ſea, we came to the river *Lycus*, ſometimes alſo called *Canis*, and by the *Turks*, *Nahor Kelp*. Its name is derived from an idol in the form of a dog or wolf which was worſhipped there, and is ſaid to have pronounced oracles at this place. Its body is ſhewn to ſtrangers lying in the ſea with its heels upwards; but the head, they ſay, is to be ſeen at *Venice*. This river, which is certainly different from the *Adonis*, though ſome moderns confound them, iſſues into the ſea from between two mountains

which are exceſſive ſteep and high, and ſo rocky, that they ſeem to conſiſt each of one entire ſtone.

Having croſſed this river, we aſcended between theſe mountains about a bow ſhot from the ſea, where we found a good bridge of four arches, near the foot of which, is a piece of white marble inlaid in the ſide of a rock, with an inſcription in *Arabic*, intimating that its founder was the Emir *Faccardine*. We then aſcended the mountain, or rather rock, which hangs over the river, by a path of about two yards broad, cut along its ſide, at a great height above the water. This road was made by order of the Emperor *Antoninus*, as appears by an inſcription engraven on a table in the ſide of the natural rock. In paſſing this way we obſerved, ſtrange antique figures of men carved in the rock in relievo, as big as the life, and cloſe by each figure, was a table plained in the ſide of the rock, and bordered round with mouldings, on which ſomething had been inſcribed, but the characters were now ſo defaced, as to be quite unintelligible. There was however one of the figures that had both its linaments and inſcriptions intire; but meeting here with a violent ſtorm of thunder and rain, our company would not ſtay to make ſuch an exact ſcrutiny into its antiquity as it ſeemed to deſerve. The *Antonine* way extends about a quarter of an hour's travelling, but is at preſent much broken and uneven. After this paſs we came upon a ſmooth ſandy ſhore, that brought us in about an hour and a half to the river

river *Beroot*, over which there is a ſtone bridge of ſix arches, and on the other ſide is a plain near the ſea, in which St. *George* is ſaid to have fought and killed the dragon. In memory of this exploit there is a ſmall chapel built upon the place, which was originally dedicated to that *Chriſtian* hero; but is now changed into a moſque. From hence in an hour we arrived at *Beroot*, where we took up our quarters at a good Kane by the ſea ſide.

*Beroot* anciently called *Berytus*, from whence the idol *Baal Berith* is ſuppoſed to have had its name, is ſituated by the ſea ſide, in a fertile ſoil abounding with ſprings of freſh water, that flow down to it from the adjacent hills, and are diſperſed all over the city, in convenient and handſome fountains. The Emir *Faccardine* had his chief reſidence here, in the reign of Sultan *Morat*, and was the fourth Emir or Prince of the *Druſes*; but not being contented with being penned up in the mountains, he enlarged his dominions into the plain along the ſea coaſt, as far as from this place to *Acra*; but the Grand Signior becoming jealous of his growing power, drove him back again into the mountains, where his poſterity ſtill enjoy their principality.

We went to take a view of his palace, which ſtands on the north eaſt part of the city. At the entrance we found a marble fountain of greater beauty than is uſually ſeen in *Turky*. The palace conſiſts of ſeveral courts, which are now much run to ruin, or rather, perhaps, were never finiſhed. But the gardens, the ſta-

bles, and yards for horſes, and the dens for lions and other wild beaſts, would not be unworthy of the palace of any Prince in *Chriſtendom*, were they finiſhed to that perfection they are capable of, and which the firſt contriver ſeems to have intended; but what is moſt beautiful is the orange garden, containing a large quadrangular plot of ground, divided into 16 leſſer ſquares, four in a row, with walks between them, ſhaded with orange trees, which were extremely large, and hung thicker with fruit than ever I ſaw apples in *England*. Every one of theſe 16 ſquares was bordered with ſtone, in which were troughs artificially contrived for conveying the water all over the garden, there being ſmall outlets cut at every tree for the ſtream as it paſſed, to flow out and water it. But the *Turks* have ſo little taſte for theſe refined delights, that this garden which might be rendered one of the moſt beautiful in the world, is now uſed perhaps as a fold for ſheep and goats, and in many places we were up to the knees in dirt. On the eaſt ſide of this garden, two terrace walks aroſe one above another, each having an aſcent of 12 ſteps. They were both of them adorned with fine ſpreading orange trees, and at the north end led into ſummer houſes, and other delightful apartments; for *Faccardine* had deſigned this place as the principal ſeat of his pleaſure, and having been in *Italy*, knew how to copy the beauties he ſaw there; the *Turkiſh* gardens being generally nothing but a confuſed multitude of trees, ſet together without either art or deſign.

In

In another garden there appeared ſeveral pedeſtals for ſtatues, whence it may be inferred that *Faccardine* was no very zealous *Mahometan*. In a corner of this laſt garden was a tower of about 16 feet high, which was deſigned to have been carried to a much greater height for a watch tower; it is therefore built with extraordinary ſtrength, its walls being 12 feet in thickneſs. From thence we had a view of the whole city, and particularly ſaw a large church ſaid to have been conſecrated to St. *John* the Evangeliſt; but it is now the chief moſque in the city, and therefore we were not allowed to go into it.

There is another church that ſeems to be ancient, but being a mean fabrick, remains in the hands of the *Greeks*, who have adorned it with abundance of old pictures, and among the reſt, one with this inſcription in Greek, *Coartus the firſt Archbiſhop of Berytus*, and juſt by it the figure of *Neſtorius*, who is commonly one of the ſaints painted in the *Greek* churches. But what appeared moſt remarkable, was a ſaint at full length, with a large beard reaching down to his feet. The curate told us that this was St. *Nicephorus*, and obſerving that his beard was the chief object of our admiration, added, that he was a perſon moſt eminent for his virtues of any in his time; but unfortunately for him, his mental endowments were not ſet off with the external ornament of a beard, a defect that made him fall into a deep melancholy, of which the devil taking advantage, promiſed to beſtow on him the gift which nature had de-

nied, in caſe he would comply with his ſuggeſtions. The beardleſs ſaint, though very deſirous of obtaining the propoſed reward, rejected the offer with indignation, and reſolutely declared, that he had rather for ever deſpair of his wiſh, than obtain it upon ſuch terms, when taking in his hand, the downy tuft of his chin, to witneſs the ſteadineſs of his reſolution; for it ſeems he had beard enough to ſwear by, the hair immediately ſtretched with the pluck he gave it, and finding it in ſo good a humour, he followed the happy omen; when as young heirs who had been avariciouſly educated, generally turn prodigals on their coming to the poſſeſſion of their eſtates, ſo the honeſt ſaint never deſiſted from pulling his beard, till he had drawn it down to his feet.

At the eaſt end of the city we ſaw ſeven or eight beautiful columns of granite, and a piece of marble with a *Greek* inſcription. On the ſouth ſide, the city wall is ſtill intire; and it appears from the pieces of pillars and marble uſed in erecting it, to have been built out of the ruins of the old city. On the outſide of this wall, are remnants of Moſaic floors, many columns of granite, and in a heap of rubbiſh ſeveral fragments of ſtatues, pieces of poliſhed marble, and other remains of the ancient magnificence of this city. On the ſea ſide are ſome remains of a mole, and of an old ruined caſtle.

On the 19th leaving *Beroot* we came into a large plain, at the entrance of which was a grove of pine trees planted by *Faccardine*, the ſhade of which was ſo pleaſant and inviting, that

that we paſſed by it with regret. We now ſaw at a diſtance a ſmall village called *Suckfoat* which belongs to the *Druſes*, who poſſeſs a long range of mountains extending from *Cuſtravan* to *Carmel*. Their Prince was then *Achmet*, grandſon to *Faccardine*; he was an old man, and one who kept up the cuſtom of his anceſtors of turning day into night, from a traditional perſuaſion among them, that Princes can never ſleep ſecurely but by day, when men's actions and deſigns are moſt eaſily obſerved by their guards, and if neceſſary moſt readily prevented. But in the night it is neceſſary to be always vigilant, leſt the darkneſs ſhould give traitors an opportunity of aſſaulting them, while they are aſleep.

## CHAP. V.

*A Deſcription of* Sidon, *and the Antiquities they met with in paſſing from thence to* Tyre, *the preſent State of this laſt City, with a particular Account of* Solomon's *Ciſterns; the City of* Acra, *or* Ptolemais, *and other Places in that Neighbourhood.*

HAving proceeded three hours from *Faccardine*'s grove, we reached the river *Damer*, anciently called *Tamyras*. Here we found country fellows who had ſtripp'd themſelves naked to aſſiſt travellers in paſſing over, and to oblige us to make uſe of their help, they brought us to a place

place where the water was deepeſt, pretending there was no other paſſage; but we found a place where the river was broader and ſhallower, and there paſſed without the aſſiſtance of theſe fellows. Juſt by we ſaw the ruins of a ſtone bridge, which might have been ſtill intire, had not theſe villains broke it down to make their advantage of paſſengers, either in conducting them over at a good price, or elſe if they had an opportunity, drowning them for the ſake of their ſpoils. On the further ſide of the river the mountains approach ſo near to the ſea that they leave only a narrow way between it and them.

In two hours more we came to another conſiderable river not mentioned by any geographer; where we were met by ſeveral *French* merchants, who conducted us to *Sidon*, and having pitched our tents by a ciſtern without the city, we went with theſe gentlemen to a large Kane cloſe by the ſea, where the Conſul and all of that nation are uſually quartered together.

*Sidon* is pretty well ſtocked with inhabitants, but is much inferior in ſplendor and extent to its ancient ſtate, as appears from the many beautiful pillars that lie ſcattered up and down the gardens, without the preſent walls. On the ſouth ſide ſtands an old caſtle, ſaid to be built by St. *Lewis* IX. of *France*, and not far from it is an old palace of *Faccardine's* that ſerves the Baſſa for his ſeraglio. Near *Sidon* begins the precincts of the *Holy Land*, particularly of the part allotted to *Aſher*, which extended

tended from *Carmel* to Great *Zidon*, as appears from *Joſ.* xix. 26, 28.

The *French* Conſul at *Sidon* has the title of Conſul of *Jeruſalem*, and is obliged to viſit the holy city every *Eaſter*, under the pretence of preſerving the ſanctuary from violation, and the Fryars, who have the cuſtody of it, from the exactions of the *Turks*: but the Fryars think themſelves much ſafer without his protection. We being deſirous of joining him in his pilgrimage thither, had ſent him a letter to requeſt that favour, and he had promiſed to ſtay for us; but the delays we had met with on the road, had made us ſo backward in our journey, that he had ſet out from *Sidon* the day before our arrival. We therefore followed him early the next morning, and in a few hours came to *Sarphan*, ſuppoſed to be the ancient *Serephath* or *Sarepta*, famous for the miracles of *Elijah*, and from thence we proceeded to *Tyre*.

This city ſtands upon a peninſula in the ſea, and at a diſtance promiſes ſomething very magnificent, but on a nearer approach nothing is to be found that can give the leaſt idea of that glory for which it was famed in ancient times, and which the Prophet *Ezekiel* deſcribes. On the north ſide is an old *Turkiſh* caſtle, beſides which nothing is to be ſeen but confuſed heaps of broken walls, pillars, arches, &c. there not being ſo much as one intire houſe left. Its preſent inhabitants are only a few poor wretches, who harbour in vaults, and chiefly ſubſiſt upon fiſhing, by which it evidently appears, how exactly the prophecy relating to *Tyre* is fulfilled

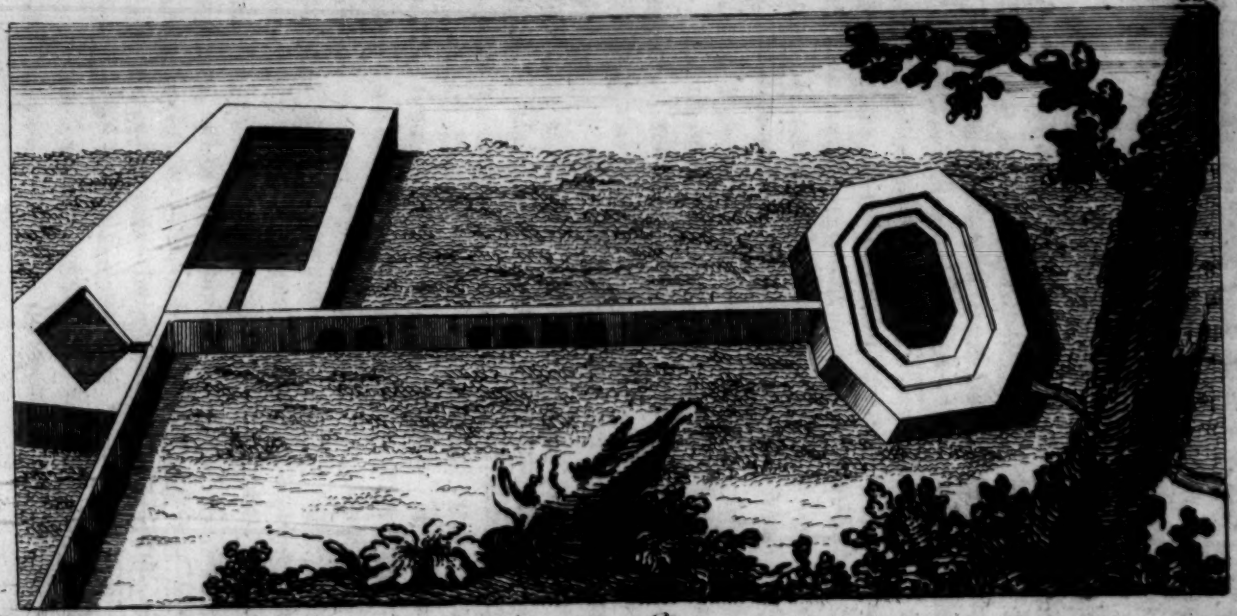
filled. That it ſhould be as *the top of a rock, a place for fiſhers to dry their nets on.* Ezek. xxvi. 14.

In the midſt of the ruins there ſtands one pile higher than the reſt. This is the eaſt end of a great church, probably the cathedral of *Tyre*, and may be the ſame that was erected by *Paulinus* its Biſhop, and honoured with the famous conſecration ſermon of *Euſebius*. It is very obſervable, that in all the ruined churches we ſaw in this journey, which amounted to about 100, though their other parts were intirely demoliſhed, yet the eaſt end was always found ſtanding and tolerably intire.

But to return, there being an old ſtair-caſe in the ruins above mentioned, I aſcended to the top of it, whence I had a proſpect of the peninſula, the iſthmus, and of the adjacent ſhore. The peninſula of *Tyre*, in its natural ſtate, ſeems to have been of a circular figure, about 40 acres in compaſs, and the foundations of the wall that ſurrounded it, are ſtill to be ſeen. The peninſula with the iſthmus form two large bays, one on its north ſide, and the other on the ſouth, which are in part defended from the ocean by a long ridge, either of walls or rocks, that reſemble a mole, and ſtretch out directly on both ſides from the peninſula. On our leaving theſe ruins, we obſerved the foundation of a very ſtrong wall, which runs acroſs the iſthmus, and ſerved as a barrier to ſecure the city.

From *Tyre* we proceeded to *Roſelayn*, where are the places called *Solomon's* ciſterns, which ac-

BRITISH MUSEUM



Solomon's Cisterns.

according to the common tradition, are ſaid to have been made by that great King, as part of the reward beſtowed on King *Hiram*, for ſending materials for building the temple. But though they are very ancient; they are certainly of a much later date, becauſe the aqueduct, which conveys the water, is carried over that neck of land, by which *Alexander*, at the ſiege of *Tyre*, joined the iſland wherein that city ſtood, to the continent; and therefore as the aqueduct cannot be older than the ground it ſtands upon, it could not be built till after that time. Of theſe ciſterns there are three now intire, one about a furlong and a half diſtant from the ſea, and the other two a little farther from it. The firſt is of an octogonal figure, and is 22 yards in diameter. It is raiſed on the ſouth ſide nine yards above the ground, and ſix on the north, and within is ſaid to be of an unfathomable depth, but ten yards of line ſhewed the falſity of this opinion. Its wall is formed of no better materials than gravel and ſmall pebbles; but they are conſolidated with ſo ſtrong a cement, that it appears one intire veſſel of rock. Upon the brink there is a walk round it eight feet broad, from which deſcending by one ſtep on the ſouth ſide, and by two on the north, there is another walk 21 feet broad. Though this ſtructure is ſo broad at top, yet it is made hollow, ſo that the water comes in underneath the walks ſo far that I could not reach the extremity of the cavity, with a long rod. This ciſtern contains a great body of excellent water, and is ſo well ſupplied

plied by the ſpring from whence it iſſues; that though there proceeds from it a ſtream like a brook, which drives four mills between this place and the ſea, yet it is always brimful. On the eaſt ſide was the ancient outlet of water by an aqueduct raiſed about ſix yards from the ground, with a channel one yard wide; but this is now ſtopped up by the *Turks*, who broke an outlet on the other ſide, in order to obtain a ſtream for grinding their corn. The dry aqueduct is carried 120 paces eaſtward, and then approaches the two other ciſterns, one of which is 12, and the other 20 yards ſquare; and they had each a channel through which the water ran into the aqueduct, and the united ſtreams of all the three ciſterns were carried together to *Tyre*, proceeding over the iſthmus to the city. As we paſſed by this ancient ſtructure, we obſerved in ſeveral places on its ſides, and under its arches, rugged heaps of matter reſembling rocks, produced by the leakage of the water, which petrified as it diſtilled from above, and by the continual acceſſion of new matter, were grown to a great bulk. They were compoſed of innumerable tubes of ſtone of different ſizes, which cleaved to each other like iſicles, each tube having a cavity in its center from whence its parts were projected in the form of rays, like the foſſils vulgarly called thunder ſtones. The ſpring from whence theſe waters flow is as unknown as the contriver of them.

On our leaving theſe aqueducts we came within an hour and a half of the white promontory,

montory, over which we paſſed by a road about two yards broad cut along its ſides, whence the proſpect down is dreadful, from the ſteepneſs and depth of the declivity, and the raging of the ſea at the bottom. This road and the caſtle *Scandalium*, the ruins of which are not far off, are ſaid to have been made by *Alexander*. From hence we came to *Nachera*, and then paſſing a rugged mountain, ſuppoſed to be part of mount *Saron*, reached the plain of *Acra*, which extends from this mountain as far as *Carmel*, and is ſix hours long and two broad, between the ſea and the mountains. It was once a delicious plain; but is now, for want of culture, over-run with rank weeds, which at the time when we paſſed it were as high as the horſes backs.

Having travelled about an hour in this plain, we paſſed by an old town called *Zib*, ſituated on an aſcent cloſe by the ſea ſide. This I ſuppoſe to be the *Achzib* mentioned in *Joſh.* xix. 29. and *Judg.* i. 31. It was one of the places out of which the *Aſhurites* could not expel the native *Canaanites*. Two hours further we came to the Fountain of the Bleſſed Virgin, as it is called by the *French* merchants at *Acra*, at which city we arrived in an hour more.

*Acra*, anciently called *Accho*, is another of the places from which the *Iſraelites* could not drive the natives; but being in after times enlarged by *Ptolemy* I. he called it from his own name *Ptolemais*. But ſince its being in poſſeſſion of the *Turks*, it has, like many other cities, caſt off its *Greek* name, and recovered ſome reſem-

blance of its ancient *Hebrew* appellation. This city has often changed its maſters, and been the ſcene of many obſtinate diſputes between the *Croiſaders* and the *Saracens*; till at laſt, after a long ſiege, it was taken and ruined by the latter, in order to prevent ſuch ſlaughters for the future. By its ſituation it enjoys all poſſible advantages. On the north and eaſt it is encompaſſed by a ſpacious and fertile plain; on the weſt it is waſhed by the *Mediterranean*, and on the ſouth by a large bay, which extends from the city as far as Mount *Carmel*: but notwithſtanding theſe advantages, except a large Kane, in which are the *French* Factors, a moſque, and a few poor cottages, there is nothing now to be ſeen, but prodigious ruins, which only ſerve to ſhew its former ſtrength. For it appears to have been encompaſſed with a double wall defended with towers; and without the walls are ditches, ramparts, and a kind of baſtions faced with hewn ſtone. Within the walls there are ſeveral ruins, diſtinguiſhed from the general heap by marks of ſtrength and magnificence; as the cathedral, dedicated to St. *Andrew*, which is higher and more conſpicuous than the other ruins; the church of St. *John*, the tutelar ſaint of the city; the convent of the Knights Hoſpitallers; the palace of the Grand Maſter of that order, and ſome remains of a large church, that formerly belonged to a nunnery, of which they tell this memorable ſtory.

The *Turks*, after a long ſiege, at laſt entered this city by ſtorm on the 19th of *May* 1291, when the Abbeſs of this nunnery learning that

ſhe

ſhe and her nuns would be ſubjected to ſuch treatment as is uſual in ſuch cases, ſummoned them all together, and exhorted them to mangle their faces, as the only means of preſerving their virginity. To ſhew them how much ſhe was in earneſt ſhe immediately began to ſet them the example, which the nuns with great courage inſtantly followed, by cutting off their noſes, and diſfiguring their faces with ſuch terrible gaſhes, as were more likely to excite horror than luſt. Hence the ſoldiers, on breaking into the nunnery, were ſo diſappointed at ſeeing, inſtead of beautiful young ladies, ſuch diſmal ſpectacles, that they put them all to the ſword.

We found at *Acra* many other ruins of churches, palaces, forts and monaſteries; but what pleaſed us moſt, was to find there the *French* Conſul M. *l'Empereur*, who had ſtaid two days for us. We were now at a loſs which way to take, on account of the factions among the *Arabs*, that made us deſirous of keeping as far as poſſible out of their way. For the *Turks*, to prevent their uniting under one Prince, are continually ſowing diſſentions among them, leſt uniting they ſhould be ſtrong enough to ſhake off the *Turkiſh* yoke, and amidſt theſe diſcords ſtrangers are in danger of falling a prey to both parties.

On the 22d of *March* we ſet out early in the morning, with a guard of *Turkiſh* ſoldiers, and having proceeded by the ſide of the bay of *Acra* for a ſhort time, paſſed a ſmall river, that we took to be the *Belus*, famous for its ſand, which

is ſaid to have afforded the firſt hint and opportunity of making glaſs. Here we turned off from the ſea-coaſt to the eaſt, and croſſing over the plain, arrived at Mount *Carmel*, where we found a narrow valley which led us out of the plain of *Acra* into that of *Eſdraelon*. About this place is the end of the tribe of *Aſher*.

Paſſing through this narrow valley we arrived at the river *Kiſhon*, which flows thro' the middle of the plain of *Eſdraelon*, and then continuing its courſe by the ſide of Mount *Carmel*, falls into the ſea at a place called *Caypha*. In the place where we ſaw it, its waters were low and inconſiderable; but paſſing along the ſide of the plain, we obſerved the channels of many leſſer torrents, leading into it from the mountains, which muſt make it ſwell, as it did at the deſtruction of *Siſera's* hoſt, *Judg.* v. 21. In three hours and an half from *Kiſhon*, we came to an old village, and a good Kane called *Legune*, near which we lodged that night. From this place we had an extenſive proſpect of the plain of *Eſdraelon*, which is very large and fertile, but uncultivated; it only ſerving the *Arabs* for paſture. We had a diſtant view of *Nazareth*, and the two mounts *Tabor* and *Hermon*, and here felt the dew of *Hermon*, as the Pſalmiſt calls it, our tents being as wet with it, as if it had rained all night. At about a mile's diſtance from us, was encamped *Ghibly*, Emir of the *Arabs*, with his people and cattle; and below, upon the brook *Kiſhon*, was encamped another clan of the *Arabs*, the adverſe party to *Ghibly*; and we felt the leſs ſatisfaction at our being

being in this place, from our being ſeated in the midſt between two ſuch bad neighbours.

On the 23d we left our lodgings, and went to the tents of the Emir, to whom we paid two caphars, and whatever elſe he was pleaſed to demand. He with great civility eaſed us of ſome of our coats, which began now, on account of the exceſſive heat of the weather, to be very troubleſome. On leaving the Emir *Ghibly*, we entered into the precincts of the half tribe of *Manaſſes*, and having paſſed for four hours together through narrow valleys, pleaſantly wooded on both ſides, we lodged at *Caphar Arab*.

## CHAP. VI.

*They paſs through the Country of* Samaria. *Mr.* Maundrell *has a Conference with the Chief Prieſt of the* Samaritans. *Some curious Remarks on the ancient Fertility and preſent Barrenneſs of the Land of* Judea.

ON the 24th we ſet out early in the morning, and leaving firſt *Arab* and then *Rama*, two villages on the mountains, on our right, came to a fountain called *Selee*, ſo named from an adjacent village, and in an hour more came to *Sebaſta*, when we left the borders of the half tribe of *Manaſſes*, and entered into thoſe of the tribe of *Ephraim*. *Sebaſta* is the ancient *Sama-*

*ria*, the capital city of the ten tribes after their revolt from the houſe of *David*; and being rendered by *Herod* the Great a very magnificent city, was by him, in honour of *Auguſtus Cæſar*, called *Sebaſta*. It is ſituated on a long mount of an oval figure, in the midſt of a fruitful valley, ſurrounded by a range of hills, and is now entirely converted into gardens, having no other remains of its once being a famous city, but a large ſquare encompaſſed with pillars, and ſome ruins of a great church, ſaid to be erected by *Helena*, over the place where *John* the Baptiſt was impriſoned and beheaded. In the body of the church is a ſtaircaſe into the dungeon where his blood was ſhed. The *Turks*, of whom there are here a few poor families, hold this priſon in great veneration, and have erected a little moſque over it, which for a ſmall piece of money any one is allowed to enter.

Leaving *Sebaſta*, we paſſed by *Sherack* and *Barſeba*, two villages, and then entring a narrow valley, watered with a fine rivulet, arrived in an hour at *Naploſa*, which is the ancient *Sychem* or *Sychar*, as it is called in the New Teſtament. It ſtands in a narrow valley between Mount *Ebal* on the north, and *Gerizim* on the ſouth. From this laſt mount God commanded the bleſſings to be pronounced upon the children of *Iſrael*, and from Mount *Ebal* the curſes*. Upon *Gerizim* the *Samaritans*, whoſe chief reſidence is at *Sychem*, have a ſmall temple, to which they ſtill repair at cer-

* *Deut.* xi. 29.

tain

tain ſeaſons for religious worſhip. It was alſo upon one of theſe mountains that God commanded the children of *Iſrael* to ſet up great ſtones plaiſtered over, inſcribed with the body of the law, and to erect an altar and offer ſacrifices, feaſting and rejoicing before the Lord*. But whether *Gerizim* or *Ebal* was the place appointed for this ſolemnity is not eaſily determined; for the *Hebrew* Pentateuch, and ours from it, aſſign Mount *Ebal* for this uſe, while the *Samaritan* aſſerts it to be *Gerizim*.

As our company halted for ſome time at *Naploſa*, I had an opportunity of viſiting the chief prieſt of the *Samaritans*, and of diſcourſing with him about this and other difficulties. As to the difference between the *Hebrew* and *Samaritan* copy abovementioned, the chief prieſt aſſerted, that the *Jews* had maliciouſly altered the text out of hatred to the *Samaritans*, putting *Ebal* for *Gerizim*, becauſe the *Samaritans* worſhipped in the latter mountain, which for that reaſon they would not have to be the true place appointed by God for his worſhip; to confirm which he alledged that *Ebal* was the mountain of curſing, and naturally an unpleaſant place, while *Gerizim* was pleaſant and fertile, and the mountain of bleſſing; whence he inferred, that it was more probable that this was the mountain appointed for religious feſtivals. But he could not ſay that any of theſe great ſtones which God directed *Joſhua* to ſet up are now to be ſeen on *Gerizim*, which would have clearly determined the queſtion on his ſide.

* *Deut.* xxvii. 4.

I alſo enquired of the chief prieſt what thoſe ſelavæ were with which the children of *Iſrael* were ſo long fed in the wilderneſs*, when by his deſcription they appeared to be quails. I then aſked him what ſort of plant or fruit the dudaim or mandrakes were, which *Leah* gave to *Rachael* for the purchaſe of her huſband's embraces? to which he anſwered, that they were plants that had a large leaf, and bore a fruit like an apple, that was ripe in harveſt; but was unwholſome, and had an ill taſte, and that its virtue conſiſted in helping conception, by being laid under the genial bed, to which uſe it is often applied by women at this day. I afterwards ſaw ſeveral of theſe plants in our way to *Jeruſalem*; and if they were as common in *Meſopotamia* as we ſaw them here, they muſt either not be the true mandrakes, or elſe it muſt be hard to aſſign a reaſon, why *Rachael* ſhould purchaſe ſuch common things at ſo valuable a price. This prieſt ſhewed me a copy of the *Samaritan* Pentateuch, but could not be prevailed on to part with it, and he had alſo the firſt volume of the *Engliſh* Polyglott, upon which he appeared to ſet as high a value as on his own manuſcript.

*Naploſa* is at preſent in a very mean condition, in compariſon of what it was anciently; for it only conſiſts of two ſtreets that lie parallel to each other, under Mount *Gerizim*. It is however full of people, and the ſeat of the Baſſa. Having here paid our caphar, we proceeded in the ſame narrow valley between *Gerizim* and

* *Numb.* xi.

*Ebal*,

*Ebal*, which is not above a furlong broad, and ſaw juſt without the city a ſmall moſque ſaid to have been built over the ſepulchre purchaſed by *Jacob* of *Emir* the father of *Shechem**, which goes by the name of *Joſeph's* ſepulchre, his bones being interred † in it.

Having proceeded one third of an hour from *Naploſa* we came to *Jacob's* well, moſt famous from the memorable conference of our bleſſed Saviour with the woman of *Samaria*‡. Over this well there formerly ſtood a large church erected by the Empreſs *Helena*, of which the remains of the foundation are all that is to be ſeen. The well is at preſent covered with an old ſtone vault, into which we were let down through a very ſtraight hole, and then removing a broad flat ſtone, we diſcovered the mouth of the well, which is dug in the firm rock; it is about three yards in diameter, and 35 in depth, five of which were filled with water. This proves the falſehood of the ridiculous ſtory told by travellers, that it is dry all the year round, except on the anniverſary of that day on which our Saviour ſat upon its ſide, and then bubbles up with plenty of water.

At this well the valley of *Sychem* opens into a wide field, which is probably part of the ground given by *Jacob* to his ſon *Joſeph*. From this well we now went ſouthward along a ſpacious and fertile valley, and arrived in four hours at Kane *Leban*, which ſtands on the eaſt ſide of a delicious vale, near a village of the ſame name, one of which is ſuppoſed to be the

* *Gen.* xxxiii. 19. † *Joſh.* xxiv. 32. ‡ *John* iv.

*Lebonah*

*Lebonah* mentioned in Scripture.* And in this Kane we lay all night.

Our firſt taſk the next morning was climbing a very craggy and difficult mountain, after which we entered into a very narrow valley between two rocky hills, at the further end of which we found the ruins of a village and a monaſtery. About this place is ſuppoſed to have been *Jacob's Bethel*, where he had the viſion of a ladder reaching up to heaven, and angels aſcending and deſcending; near which are the limits that ſeparate the boundaries of *Ephraim* and *Benjamin*. From hence we paſſed through large olive-yards, and came in an hour and a half to a way cut with great labour, over a rocky precipice. In an hour more we arrived at *Beer*, the place to which *Jotham* fled from the revenge of his brother *Abimelech*†.

*Beer* is pleaſantly ſituated on the ſide of a hill, at the bottom of which is a plentiful ſpring of excellent water; and at the upper ſide of the town are the remains of an old church built by the Empreſs *Helena*, in memory of the Virgin *Mary*, who being in queſt of the child *Jeſus*, is ſaid by tradition to have ſat down here weary and penſive; but afterwards returning to *Jeruſalem*, ſhe found him diſputing with the Doctors in the Temple. Through the whole of this day's journey the country diſcovered quite a different face from what it had done before, for in moſt places we ſaw nothing but naked rocks, mountains and precipices, which aſtoniſh and diſappoint the expectations of the pil-

* *Judg.* xi. 19. † *Judg.* ix. 21.

grims,

grims, as being contrary to the high idea they had formed of the pleaſantneſs and fertility of this country; and almoſt ſtartles their faith, from the ſeeming impoſſibility of its feeding ſo prodigious a number as 1,300,000 fighting men*, beſides women and children.

But it is obvious that theſe rocks and hills were anciently covered with earth and cultivated, whence they afforded a larger ſpace of ground for cultivation, than if the country was level. For this purpoſe, they gathered up the ſtones and placed them in ſeveral lines, along the ſides of the mountains, in the form of walls, and by theſe borders ſupported the mould from tumbling, or being waſhed down, forming many beds of excellent ſoil gradually riſing one above another, from the bottom to the top of the mountains: a form of culture of which evident foot-ſteps are to be ſeen in all the mountains of *Paleſtine*; and there is no place upon earth more fruitful, even at preſent, than the plain country and valleys, either for the production of corn, or of paſturage for cattle.

The hills, though improper for any cattle but goats, being diſpoſed into the abovementioned beds, ſerved very well for bearing corn, melons, gourds, cucumbers, and other vegetables, which are the chief food of theſe countries for ſeveral months of the year. The moſt rocky parts, that could not be made to produce corn, might ſerve for vines and olive-trees, which delight in ſuch dry and flinty places; and the great plain joining to the *Dead Sea*, which on

* 2 *Sam.* xxiv.

account

account of its ſaltneſs might be thought unfit for cattle, corn, olives and vines, was yet, as *Joſephus* obſerves*, uſeful for the nouriſhment of bees, and producing honey; and I have reaſon to believe the truth of this, becauſe when I was there, I perceived in many places a ſtrong ſmell of honey and wax. Thus the country might well maintain the vaſt numbers of its inhabitants, who by the nature of their climate are inclined to an abſtemious diet, by its being in every part productive of either milk, corn, wine, oil or honey, the principal food of the eaſtern nations.

## CHAP. VII.

*They arrive at* Jeruſalem. *A Deſcription of the Church of the Holy Sepulchre on Mount* Calvary, *and a circumſtantial Account of the Ceremonies annually uſed there on* Good Friday. *The Celebration of* Eaſter, *and the Author's Viſit to the Sepulchres of the Kings.*

ON our leaving *Beer*, we came in two hours and a quarter to the top of a hill, from whence we had the firſt proſpect of *Jeruſalem*. *Rama*, anciently called *Gibeah* of *Saul*, being within view on the right hand, and the plain

* De Bell. Jud. Lib. v. Cap. 4. See the ancient fertility and preſent ſtate of the *Holy Land* farther accounted for in Dr. *Shaw's* Travels, Chap. XI.

of

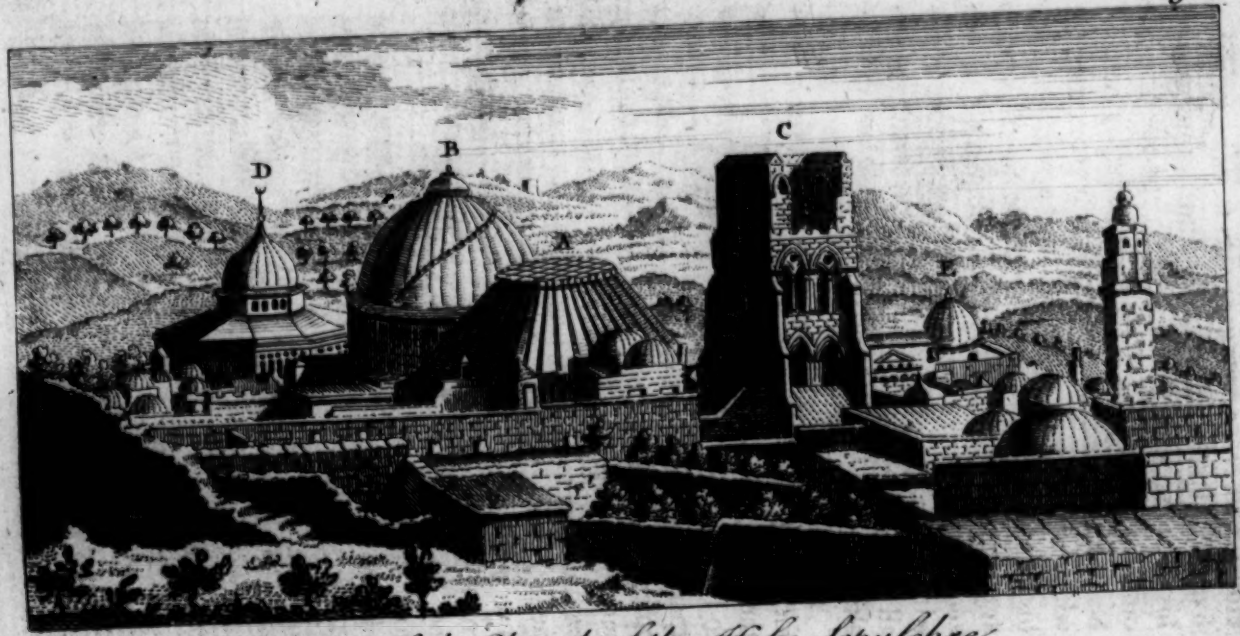
of *Jericho* and the mountains of *Gilead* on the left. In another hour we came to the walls of *Jeruſalem*; but could not enter, without firſt obtaining leave of the Governor, which being granted, we went in at *Bethlehem* gate mounted and armed, on account of our being in company with the *French* Conſul; for otherwiſe all *Franks*, who come not in with ſome public Miniſter, are obliged to diſmount at the gate, to deliver their arms, and enter on foot. During our ſtay we took our lodgings at the *French* Conſul's, and boarded with the fryars at the *Latin* convent.

The 26th being *Good Friday*, according to the *Latin* ſtile, we were obliged to go with the Conſul, to the church of the Sepulchre, to keep the feaſt with him, though it was a week before the obſervance of *Eaſter* in *England*. We found the church doors guarded by ſeveral Janizaries, who ſuffer none to enter till they have paid their caphar, which for *Franks* or *European Chriſtians* is commonly 14 dollars per head, unleſs they are Eccleſiaſtics, and then it is but half as much. But having once paid it, they may afterwards go in and out gratis as often as they pleaſe, during the whole feaſt, provided it be at the cuſtomary hours when the doors are open. The pilgrims being this day all admitted, the church doors were locked and opened no more till *Eaſter*, when being cloſely confined for three days, we viſited all the holy places at leiſure.

The church of the Holy Sepulchre is erected on Mount *Calvary*, a ſmall hill upon the grea-

ter Mount of *Moria*, which being anciently appropriated to the execution of malefactors, was ſhut out of the city as a polluted place. But ſince *Chriſt* died upon it for the ſins of the world, the city has been built around it, and it now ſtands in the midſt of *Jeruſalem*, a great part of the Hill of *Sion* being ſhut out of the walls to make room for it. To prepare this hill for building a church upon it, it was neceſſary to reduce the top to a plain area, which was done by cutting away ſome parts of the rock, and elevating others. But it is ſaid that great care was taken that none of thoſe parts concerned in our Lord's paſſion ſhould be altered or diminiſhed, and that the part of *Calvary* where *Chriſt* was faſtened to the croſs is left entire; it being about 10 or 12 yards ſquare, and ſtanding ſo high above the floor of the church that there are 21 ſteps to go up to the top; and the holy ſepulchre, which was at firſt hewn into a rock under ground, is now a grotto above ground, the rock being cut away from it.

Though the church is leſs than 100 paces long, and not above 60 wide, it is ſuppoſed to contain under its roof 12 or 13 places, conſecrated by ſome particular actions, relating to our Lord's death and reſurrection. As firſt, the place where he was derided by the ſoldiers: ſecondly, where they divided his garment: thirdly, where he was confined while they dug the hole in which they erected the croſs, and made every thing ready for his crucifixion: fourthly, where he was nailed to the croſs:




*A View of the Church of the Holy Sepulchre.*

croſs: fifthly, where the croſs was erected: ſixthly, where the ſoldier ſtood who pierced his ſide: ſeventhly, where his body was anointed in order for burial: eighthly, where his body was depoſited in the ſepulchre: ninthly, where the angels appeared to the women, after his reſurrection: tenthly, where *Chriſt* himſelf appeared to *Mary Magdalen*. All which places, and many others, are ſuppoſed to be contained within the narrow limits of this church, and all of them are adorned with ſo many ſeveral altars.

Every *Chriſtian* nation had anciently a ſmall ſociety of Monks lodged in the galleries about the church, and the little buildings annexed to it: but all, except four, have forſaken theſe apartments, on account of the heavy rents impoſed upon them by their *Turkiſh* landlords, and theſe four are the *Latins*, *Greeks*, *Armenians* and *Cophtites*. Beſides their ſeveral apartments, each fraternity had their peculiar altars and ſanctuary for their own uſe. But the greateſt prize now diſputed between the *Greeks* and *Latins*, is the command of the holy ſepulchre, which is ſometimes carried on with ſuch animoſity, that in diſputing which party ſhould go in to celebrate maſs, they have proceeded to blows, and even wounded each other at the door of the ſepulchre. The father guardian ſhewed me a great ſcar in his arm, which was occaſioned by a wound given by a *Greek* prieſt; but at the requeſt of the *French* King by a letter to the Grand Viſier, the holy ſepulchre was, in 1690, appropriated to the *Latins*, and they

alone have now the privilege of saying mass in it, though all other *Christians* may go into it, for the celebration of their private devotions.

There are always ten or twelve *Latins* with a president over them, who reside in the church, whose daily employment is trimming the lamps; and every day they make a solemn procession with tapers and crucifixes to the several sanctuaries, singing at every one a *Latin* hymn, relating to the subject of the place. This ceremony begins on *Good-Friday* night, which is called the *Nox Tenebrosa*, and is observed with such extraordinary solemnity, that I cannot omit giving a particular description of it.

As soon as it grew dark, all the fryars and pilgrims assembled in the chapel of the Apparition, a small oratory on the north side of the holy grave, to go round the church in procession; but before this began, one of the fryars preached a sermon in *Italian*, on the darkness at the crucifixion, and no sooner entered upon his discourse, than all the candles were instantly put out, to give a more lively image of the occasion, and thus the place continued very much in the dark, till the preacher having ended his discourse, every person present had a large lighted taper put into his hand, and the crucifixes, and other utensils were put in order for beginning the procession: among the rest there was one crucifix of a very large size, which bore upon it the image of our Lord as big as the life. This was fastened to it with great nails; it was also crowned with thorns, and smeared with blood. This figure was carried

ried at the head of the proceſſion, and all the company followed to the ſeveral ſanctuaries of the church, ſinging at every one a hymn. The firſt place was the pillar of Flagellation; a large piece of which is kept in a little cell juſt by the chapel of the Apparition. There they ſung their hymn, and a fryar preached in *Spaniſh*, on the ſcourging of our Lord. From hence they proceeded to the priſon of Chriſt, where they ſay he was ſecured, while the ſoldiers prepared for his crucifixion: here alſo they ſung an hymn, and a third Fryar preached in *French*. They next went to the altar of the diviſion of Chriſt's garments, where they only ſung an hymn; and from thence proceeded to the chapel of Deriſion, where they had an hymn, and another ſermon in *French*. From this place they went up to *Calvary*, leaving their ſhoes at the foot of the ſtairs. Here are two altars: one where *Chriſt* was nailed to the croſs, at which they laid down the great crucifix, and acted the nailing of *Chriſt* to it, and after the hymns, one of the fryars preached another ſermon upon the crucifixion. At the other altar there is a hole in the natural rock, in which they pretend that the foot of our Lord's croſs ſtood; and here they ſet up their croſs with the bloody image upon it, and leaving it, ſung an hymn; after which the father guardian ſeating himſelf in a chair before it, preached a paſſion ſermon in *Italian*.

About the diſtance of a yard and a half from the hole where the foot of the croſs was fixed, is ſeen a cleft in the rock, ſaid by tradition to

be made by the earthquake at Chriſt's death, when the rocks were rent. It appears to be a natural breach, about a ſpan wide at its upper part; the ſides of it anſwer each other, and it runs in ſuch intricate windings as could not be counterfeited by art. The chaſm is about two ſpans deep, after which it cloſes; but opens again below, as may be ſeen in another chapel contiguous to the ſide of mount *Cavalry*; and runs down to an unknown depth.

The ceremony of the paſſion being over, and the ſermon ended, two fryars, repreſenting *Joſeph* of *Arimathea* and *Nicodemus*, went to the croſs with a grave and ſolemn air, drew out the great nails, and took down the feigned body from the croſs, which was ſo contrived that the limbs were ſoft and flexible, as if they had been real fleſh, and it appeared very ſurprizing to ſee theſe pretended mourners bend down the arms which were before extended, and lay them upon the body, as is uſually done with reſpect to the deceaſed. The body was now received in a large winding-ſheet, and carried down from mount *Calvary*, all the company attending to the ſtone of unction, which is ſaid to be the place where our Lord's body was anointed and prepared for burial; and here, while they caſt over it ſweet powders and ſpices, they ſung an hymn, and a Fryar preached a funeral ſermon in *Arabic*. After which they carried away the pretended corpſe, and laid it in the ſepulchre, ſhutting up the door, till *Eaſter* morning.

As nothing extraordinary paſſed the next morning, many of the pilgrims had leiſure to have

have their arms marked with the uſual enſigns of *Jeruſalem*, which is performed in the following manner. They have wooden ſtamps of any figure deſired, which they print off upon the arm with powder of charcoal, and then taking two very fine needles tied together, and dipping the points in a certain ink, ſaid to be compounded of gunpowder and ox gall, they make ſmall punctures all along the lines of the figures they have printed, which is done with great quickneſs and dexterity, ſeldom piercing ſo deep as to draw blood, after which the part is waſhed in wine.

In the afternoon the congregation being aſſembled in the area, before the holy grave, the Fryars ſpent ſome hours in ſinging the *Lamentations* of *Jeremiah*, which, with the uſual proceſſion to the holy places, was all the buſineſs of the day.

On the 28th, being *Eaſter-Sunday*, the ſepulchre was ſet open very early; the fryars looked very joyful, and maſs was celebrated before it, this being the higheſt place in the church. The father guardian had a throne erected, and being dreſſed in epiſcopal robes, with a mitre on his head, he gave the hoſt in the ſight of the *Turks*, to all who were diſpoſed to receive it, not refuſing children of ſeven or eight years old: which office being ended, we left the ſepulchre, and returning to the convent, dined with the Fryars.

After dinner we went to viſit ſome of the remarkable places without the walls, and beginning with thoſe on the north ſide, were

firſt conducted to a large grotto, a little without the gate of *Damaſcus*, which is ſaid to have been for ſome time the reſidence of the prophet *Jeremiah*; and we were ſhewn the prophet's bed, which is a ſhelf of the rock about eight feet from the ground, near which is the place where they ſay he wrote his *Lamentations*. This cave is at preſent a college of Derviſes, and is held in great veneration by the *Jews* and *Turks*, as well as the *Chriſtians*. The next place we went to, was thoſe famous caves called the ſepulchres of the Kings; but for what reaſon, I am unable to determine, unleſs they were the ſepulchres of the ſons of *David*; * but whoever was buried there, the place is adorned with ſuch expence of labour and treaſure, that it may well be ſuppoſed the work of Kings. The entrance is at the eaſt end through a rock into an open court cut down into the rock, with which it is ſurrounded inſtead of walls. On the ſouth ſide of this court is a portico nine paces long and four broad, alſo hewn out of the natural rock, with a kind of architrave running along its front, adorned with ſculpture of fruits and flowers, which is ſtill diſcernible, though much defaced by time. At the end of the portico, you deſcend to the paſſage into the ſepulchre, the door of which is ſo obſtructed with rubbiſh, that it is difficult to creep through; but within is an handſome room of about ſeven or eight yards ſquare, cut out of the natural rock, with the ſides

* *Chron.* xxxii. 33.

and

and ceiling ſo exactly ſquared, that nothing could be built more regular; and the whole is ſo firm and intire, that it may be called a chamber hewn out of one piece of marble. From this room there is a paſſage into ſix more, one behind another, all of them reſembling the firſt; but the two innermoſt are deeper than the reſt, they having a ſecond deſcent into them of ſix or ſeven ſteps.

In all theſe rooms, except the firſt, were ſtone coffins placed in niches made on the ſides, which at firſt were covered with handſome lids carved with garlands, but moſt of them are broken to pieces. As the moiſt damps were conſtantly condenſing on the cielings and walls, which were always dropping, each room had a ſmall channel cut in the floor, to carry off the water. But what appeared moſt ſurpriſing in the ſubterraneous rooms were the doors, of which there was only one that remained hanging; it conſiſted of a piece of ſtone about ſix inches thick, of the ſize and ſhape of an ordinary door, and was carved in pannels, ſo as to reſemble a piece of wainſcot. It was viſibly of the ſame kind with the whole rock, and turned upon pivots, which were of the ſame ſtone with the door, and contained in two holes of the immoveable rock, one at the top, and the other at the bottom. It appeared a riddle to the pilgrims, whether theſe doors were cut out of the rock, or brought hither; for reſolving of which, I obſerved, that the door left hanging did not touch its lintel by at leaſt two inches, ſo that it might be eaſily lifted up from the pivot, on which

which it turned at bottom; and that the doors which had been thrown down, had the piece that turned in a hole in the lintel twice as long as that at the bottom; which ſeems to intimate pretty plainly in what manner this work was accompliſhed.

Having taken a full view of the ſepulchres, we returned towards the city, and juſt by *Herod's* gate were ſhewn a cave, the bottom of which was filled with ſtagnated water and mire: this paſſes for the dungeon in which *Jeremiah* was confined by *Zedekiah*, till he was ſet at liberty by *Ebed Melech* * ; and here we concluded the buſineſs of the day.

## CHAP. VIII.

*The Author's Journey to the River* Jordan *and the* Dead Sea, *with a Deſcription of both. He viſits* Bethlehem, *and the remarkable Places near it.*

ON *Eaſter-Monday* the Moſolem, or Governor of the city, ſet out, according to cuſtom, with a party of ſoldiers to conduct the pilgrims to the river *Jordan*, in order to ſecure them from the inſolence of the *Arabs*; upon which occaſion his fee for his company and ſoldiers is twelve dollars for each *Frank* pilgrim, and ſix for eccleſiaſtics, which every one muſt

* *Jer.* xxxviii.

pay,

pay, whether he goes the journey, or ſtays in the city. We went out at *St. Stephen's* gate with the pilgrims, who were of both ſexes, and of every nation, amounting to about 2000; and having croſſed the valley of *Jehoſaphat*, and part of mount *Olivet*, we arrived in an hour at *Bethany*, which is at preſent only a ſmall village. At the entrance into it there are ſome old ruins called *Lazarus's* caſtle, ſuppoſed to have been his manſion houſe, and near it the ſepulchre out of which he was raiſed by *Chriſt*. There is a deſcent into it of 25 ſteps, at the bottom of which is firſt a ſmall ſquare room, and from thence a paſſage into another, that is ſtill leſs and about a yard and a half deeper, in which the body is ſaid to have been laid. This place is held in great veneration by the *Turks*, who uſe it for an oratory, and make all *Chriſtians* pay a caphar for their admiſſion into it.

A little farther we paſſed by a place called *Mary Magdalen's* habitation; and then deſcending a ſteep hill came to the *Fountain of the Apoſtles*, where it is pretended they uſed to refreſh themſelves when travelling between *Jeruſalem* and *Jericho*. Then proceeding ſeveral hours, through hills and valleys, all of which appeared barren, though diſcovering evident marks of the labour of the huſbandman in ancient times; we, after ſome hours, came to the mountainous deſart, into which our Saviour was led by the Spirit to be tempted by the devil, a barren deſolate place, conſiſting of high rocky mountains, that are torn and diſordered, as if, in ſome great convulſion of nature,

ture, the very bowels of the mountain had been turned outwards. But from the top of these hills of desolation we had a delightful prospect of the mountains of *Arabia*, the *Dead Sea*, and the plain of *Jericho*, into which we descended, and then turning upon the left hand, came to the foot of the *Quarantania*, which is said to be the mountain into which the devil took our Saviour, when he laid before him all the kingdoms and glories of the earth. It is indeed an exceeding high mountain, and is not only difficult, but dangerous of ascent. It has a small chapel at the top, and another about half way up, founded upon a prominent part of the rock, near which are several caves, anciently used by hermits, and by some at this day for places in which they keep *Lent*.

From hence turning down into a plain, we passed by a ruined aqueduct, and came to the *Fountain of Elisha*, so called from his miraculously purging it of its brackishness, at the desire of the men of *Jericho*.* Its waters are now received in a bason, nine or ten paces long, and five or six in breadth, and from thence divide themselves into several streams, which refresh the whole field that lies between this place and *Jericho*. A tree grows close to the fountain, spreading its boughs over the water: under its shade we took a collation with the father guardian, and about 30 or 40 other Fryars who accompanied us in this journey. In less than an hour's ride from this fountain we ar-

* 2 *Kings* ii. 19.

rived

rived at *Jericho*, which is at preſent only a poor deſpicable village of the *Arabs*; and here we ſaw the place where *Zaccheus's* houſe is ſaid to have ſtood; this is an old ſquare ſtone building on the ſouth ſide of the town.

The next morning we ſet out very early for *Jordan*. We found the plain extremely barren, producing nothing but a kind of ſamphire and other marine plants; and in many places where puddles of water had ſtood in the road, we obſerved a whiteneſs on the ſurface of the ground, which we found to be a cruſt of ſalt, raiſed by the water out of the earth. About a furlong from the river was an old ruinous church and convent dedicated to St. *John*, in memory of his baptiſing our Saviour; but tho' we were there in the end of *March*, we could diſcover no ſign of its overflowing, notwithſtanding its being the proper time for thoſe inundations. Having deſcended the outermoſt bank, we proceeded about a furlong upon a level ſtrand, before we came to the immediate bank of the river, which is ſo covered with trees and buſhes, particularly willows, tamariſks, and oleanders, we could ſee no water till we had made our way through them. In this thicket were anciently ſeveral ſorts of wild beaſts, whoſe being waſhed out of the covert by the overflowings of the river, gave occaſion to that alluſion, *He ſhall come up like a lion from the ſwelling of* Jordan*. And this is alſo reported to be the caſe at preſent.

* *Jer.* xlix. 19, and l. 44.

We had no ſooner arrived at the river, and diſmounted, in order to gratify the curioſity which had brought us thither, than we were alarmed by ſome troops of *Arabs* appearing on the other ſide, and firing at us; but though they were at too great a diſtance to do any execution, this hindered the fryars from performing the ſervice preſcribed for this place, and ſeemed to throw them into a greater terror than the reſt of the company. This alarm being however ſoon over, ſome ſtripped and bathed themſelves, others cut down boughs from the trees, and every body was employed in taking a memorial of this famous ſtream. The water was very turbid, and too rapid to ſwim againſt. It was about 20 yards over, and its depth far exceeded my height. There ſeemed to be a much larger thicket on the oppoſite bank, than on that where we were; but we did not dare to ſwim over, to take any certain account of what was on the other ſide, for fear of the *Arabs*. *

Having ſtaid ſome time at the river, the Moſolem ſummoned us to return, and conducted us back into the middle of the plain, where ſitting under his tent, he made us paſs man by man before him, to take a more exact account of us, to prevent his loſing any part of his caphar. As we could not go to the *Dead Sea*, without a licence from our commander in chief, we ſent to deſire his permiſſion for our going,

* See a farther account of this river and the *Dead Sea* in Dr. *Shaw's* Travels, Chap. I.

and

and a guard to attend us; and he granting this requeſt, we immediately ſet forwards.

On our approaching that ſea, we paſſed through a kind of coppice of buſhes and reeds; and on our arriving at it, found that it is incloſed on the eaſt and weſt by very high mountains. On the north it is bounded by the plain of *Jericho*, on which ſide it receives the waters of *Jordan*; and on the ſouth it extends farther than the eye can reach. This lake is ſaid to be 24 leagues in length, and ſix or ſeven in breadth.

On the ſhore of this ſea or lake we found a black ſort of pebbles, that burn on being held in the flame of a candle, yielding a ſmoke of an intolerable ſtench; but though they loſe their weight in burning, they do not at all decreaſe in bulk. The neighbouring hills abound with theſe ſulphureous ſtones, and I ſaw pieces of them at the Convent of St. *John* in the wilderneſs, which were two feet ſquare, carved in baſſo relievo, and poliſhed to as great a luſtre as black marble is capable of. Theſe were deſigned for the ornaments of a new church and convent.

It is a common tradition, that all the birds that attempt to fly over this lake drop down dead into it, and that no fiſh nor any other animal can ſupport life within theſe deadly waters; but I actually ſaw ſeveral birds flying about and over this lake, without any viſible injury. I alſo obſerved among the pebbles on the ſhore two or three ſhells of fiſh reſembling thoſe of oyſters caſt up by the waves.

The water I found to be very limpid, and not only ſalt, but alſo extremely bitter and nauſeous; and being willing to make an experiment of its ſtrength, I went into it, and found that it bore me up in ſwimming with uncommon force; but as to what is ſaid by ſome authors, that perſons wading into it were buoyed up to the top as ſoon as the water reached the navel, I found it falſe by experience. As for the bitumen for which this ſea has been long famous, there was none at the place where we were, though it is gathered near the mountains on both ſides in great plenty. I had ſeveral lumps of it brought me to *Jeruſalem*, and found that it exactly reſembled pitch, from which I could no otherwiſe diſtinguiſh it, than by its ſulphureous taſte and ſmell.

Being deſirous of ſeeing if there were any remains of the cities antiently ſituated in this place, and made the dreadful example of the Divine diſpleaſure, I carefully ſurveyed the waters as far as my eye could reach; but could not ſee any heaps of ruins, nor any of that ſmoke aſcending above the ſurface, which is uſually mentioned in the writings of geographers. I was told, however, by the father guardian, and the procurator of *Jeruſalem*, both of whom were men in years, and to appearance neither deſtitute of ſenſe nor probity, that once they actually ſaw ſome of theſe ruins; which were ſo near the ſhore, and the water at that time ſo ſhallow, that they, with ſome *Frenchmen*, went to them, and found ſeveral pillars and other fragments of buildings;

whence

whence they were now probably concealed by the height of the water. On the weſt ſide of the lake is a ſmall promontory, near which our guide told us is the monument of *Lot's* wife metamorphoſed into a pillar of ſalt; but we did not give credit enough to the report, to take the trouble of going to ſeek for it. As to the apples of *Sodom*, of which ſo much has been ſaid, I neither ſaw nor heard of any about this place; nor was there any tree to be ſeen near the lake, from which any ſuch kind of fruit might be expected.

In our return, at about an hour's diſtance from the *Dead Sea*, we came to an old ruined *Greek* convent, and found a good part of the church remaining, with ſeveral pieces of painting repreſenting *Greek* ſaints entire, and over the altar was the repreſentation of our Lord's laſt ſupper, with a *Greek* inſcription. Both about this place, and in many others of the plain, I perceived a ſtrong ſcent of wax and honey, for the ſun was very hot, and the bees induſtriouſly employed about the bloſſoms of the ſalt weed which the plain produces. Among the products of this place we ſaw a very remarkable fruit called by the *Arabs* Zachone. It grows on a thorny buſh, has a ſmall leaf, and both in ſhape and colour reſembles an unripe walnut. The *Arabs* bray the kernel of this fruit in a mortar, and then putting the pulp into ſcalding water, they ſkim off an oil which riſes to the top. This oil they take inwardly for bruiſes, and apply it outwardly to green wounds, preferring it to the balm of *Gilead*.

## CHAP. IX.

*They visit* Bethlehem *and the Places adjacent. A Description of King* Solomon's *Pools, and of many real or imaginary sacred Antiquities.*

IN the morning of the 31ſt, we returned the ſame way by which we came, and in about ſix hours arrived near the walls of *Jeruſalem*; when it being reſolved, inſtead of returning to the city, to go immediately to *Bethlehem*, we turned down into the valley of *Jehoſaphat*, and paſſing by the city, went through the valley of *Rephaim*, famous for being the theatre of *David's* victories over the *Philiſtines**. In the road we were ſhewn the following objects of curioſity; the houſe of *Simeon*; a famous turpentine tree, under the ſhade of which, the Virgin is ſaid to have reſted, when ſhe carried *Chriſt* in her arms to preſent him to the Lord at *Jeruſalem*; a convent dedicated to *Elias*, where the *Greek* Monks who reſide there ſhew the pretended impreſſion of his body in a hard ſtone, that ſerved for his bed; near which is a well, wherein they ſay the ſtar appeared to the wiſe men; *Rachael's* tomb, which plainly appears to be a modern and *Turkiſh* ſtructure; near it is a ſmall piece of ground, in which

* 2 *Sam.* v. 23.

are

are picked up round ſtones, exactly reſembling peas, and tradition here ſays, that they were once really peas, but that they were miraculouſly petrified by the Bleſſed Virgin, to puniſh a ſurly ruſtic, who denied her an handful of them to relieve her hunger.

On our arrival at *Bethlehem*, we immediately went to all the holy places there; as that where our Lord is ſaid to have been born; the manger in which it is pretended he was laid; the chapel of *Joſeph* his ſuppoſed father; that of the Innocents; thoſe of St. *Jerome*, of St. *Paula* and *Euſtochium*, of *Euſebius* of *Cremona*, and the ſchool of St. *Jerome*.

On the firſt of *April* we went to ſee the remarkable places in the neighbourhood of *Bethlehem*, the firſt of which was the famous fountains, pools and gardens, ſaid to be King *Solomon's*, and to which he is ſuppoſed to allude, when among the other inſtances of his magnificence he reckons up * his gardens, vineyards, and pools. Theſe pools are three in number, lying in a row above each other, and ſo diſpoſed that the water of the uppermoſt deſcends into the ſecond, and the ſecond into the third. They are ſquare, and of an equal breadth, which is about 90 paces, but the length is different, that of the firſt being about 160 paces, that of the ſecond 200, and the third 220. They are all lined and plaiſtered, and contain a great depth of water. Cloſe to

* *Eccleſ.* ii. 5, 6.

the

the pools is a pleaſant caſtle of modern ſtructure, and about 40 paces from it is the fountain from which the pools chiefly derive their waters, which the Fryars will have to be that *Sealed Fountain* to which the ſpouſe is compared *. In confirmation of which opinion, they pretend a tradition that King *Solomon* ſhut up theſe ſprings, and kept the door ſealed with his ſignet, in order to preſerve the waters in their natural freſhneſs and purity, for his own drinking; and indeed this would not have been difficult, as they riſe under ground, and have no avenues to them, but a hole like the mouth of a narrow well, through which there is a deſcent of about four yards, which opens into a vaulted room, 15 paces long, and eight broad: joining to this is another room of the ſame form, but ſomewhat leſs, and both of them are covered with handſome ſtone arches, that are very ancient. There are four places at which the water riſes, whence it is conveyed by little rivulets into a kind of baſon, and carried from thence by a large ſubterraneous paſſage into the pools; but before it arrives at them, a part of the ſtream flows into an aqueduct of brick pipes, that carries it by many turnings and windings about the mountains to *Jeruſalem*.

Below the pools there is another rocky valley, incloſed on both ſides with high mountains, which the Fryars maintain is the incloſed garden alluded to in the place before

* *Cant.* iv. 12.

cited.

cited. *A garden incloſed is my ſiſter, my ſpouſe: a ſpring ſhut up, a fountain ſealed.* However, it is probable, that theſe pools may be the ſame with *Solomon's*, there not being ſuch ſtore of excellent ſpring-water any where elſe to be found throughout all *Paleſtine*.

From hence we returned to viſit ſome places nearer *Bethlehem*, where we ſaw the field in which it is ſaid the ſhepherds were watching their flocks, when they received the glad tidings of *Chriſt's* birth: hard by is the village where they dwelt, and at a little diſtance an old deſolate convent built by St. *Paula*, in which ſhe died.

Having taken a view of every thing worth ſeeing on the ſouth and eaſt of *Bethlehem*, we walked out after dinner to the weſtward, to take a view of *David's* well, ſo called from its being ſuppoſed to be the ſame which *David* ſo much thirſted after*. But this is rather a ciſtern ſupplied only with rain water. About two furlongs from thence are to be ſeen ſome remains of an old aqueduct, that once conveyed the water from *Solomon's* pools to *Jeruſalem*; this is indeed with great probability ſaid to have been the work of *Solomon*. It run along the ſurface of the ground, and is compoſed of large ſtones, with a cavity in the middle, for the channel. They are let into each other, with a fillet round the cavity to prevent leakage, and joined by ſo firm a cement, that though they are a kind of coarſe marble, it is eaſier to break than ſeparate them. For the

* 2 *Sam.* xxiii. 15.

greater

greater ſecurity, this range of ſtone pipes was covered with a caſe of ſmaller ſtones, laid over them with a very ſtrong mortar, ſo that the whole work ſeems to be formed of ſuch ſtrength and firmneſs, as if it had been deſigned for eternity. But this ſtrong aqueduct, which was formerly carried five or ſix leagues with vaſt expence and labour, has been ſo deſtroyed by the *Turks*, that there are only a few fragments of it remaining.

On our return we went to viſit the *Greek* and *Armenian* convents, which are contiguous to that of the *Latins*, each of which has a door that opens into the chapel of the holy manger, and then went to the grotto of the bleſſed Virgin, within 40 yards of the convent, where ſhe is ſaid to have hid herſelf and her divine babe, in order to eſcape the fury of *Herod*, ſome time before their departure into *Egypt*. This grotto was formed out of a chalky rock: the whiteneſs they ſay proceeds from ſome drops of the Virgin's milk that fell from her breaſt, while ſhe was ſuckling the holy infant, whence they imagine that this chalk has a miraculous virtue of increaſing women's milk. It is therefore taken by the women of the counrry for that purpoſe, as well by the *Turks* and *Arabs*, as the *Chriſtians*.

CHAP.

## CHAP. X.

*Their Journey to the Convent of St.* John *in the Wilderneſs. They ſee many remarkable Places there. A very particular Account of the Holy Fire at* Jeruſalem, *and of ſome extraordinary Practices of the Prieſts and Monks.*

HAVING the next morning preſented the Guardian with two chequins apiece, in return for his civilities, we took leave of *Bethlehem*, in order to take a view of the wilderneſs and the convent of St. *John* the Baptiſt. We firſt croſſed the famous valley, in which it is ſaid the angel of the Lord in one night ſlew many thouſands of the army of *Sennacherib*, and then came to a village called *Boatſhellah*, where it is pretended that no *Turk* can live above two years; in virtue of which report, the *Chriſtians* keep the village without moleſtation, no *Turk* being willing to hazard his life by making the experiment. A little farther we came to a ſpring where we were told that *Philip* baptized the *Ethiopian* eunuch; but the paſſage here is ſo rocky and uneven, that it is a difficult road for a ſingle horſeman, whence the pilgrims have been ready to think it impoſſible for the eunuch to ride in a chariot. However, a true judgment cannot be formed of the ancient roads, from what they have been reduced to by the negligence of the

*Turks.*

*Turks*. Not far from this ſpring is a place where the rock had been anciently cut away, in order to lay a good open road; whence it may be ſuppoſed that the ſame care was uſed along this paſſage, though it has been deſtroyed by time. We ſoon after came to a place called the village of St. *Philip*, where aſcending a ſteep hill, we arrived at the wilderneſs of St. *John*, which though very rocky, is now well cultivated, and produces plenty of corn, vines, and olive-trees. After having travelled an hour in this wilderneſs, we came to the cave and fountain where the Baptiſt is ſaid to have exerciſed his auſterities. Near this cell there are ſome old locuſt trees, which the Fryars ſay yielded him ſuſtenance; and the Popiſh pilgrims, who dare not preſume to be wiſer than theſe blind guides, gather, and carry away the fruit with great devotion. After this we paſſed along one ſide of the valley of *Elah*, where *David* ſlew the giant*, and had a view of *Modon*, a village on the top of a hill, famous for being the burying place of the *Maccabees*. On our approaching the convent we went a little out of the way to viſit a place called the houſe of *Elizabeth*, the mother of the Baptiſt. This was alſo formerly a convent, though it is now a heap of ruins, the only remarkable place here being a grotto in which it is pretended that the Virgin ſaluted *Elizabeth*†.

The preſent convent of St. *John* had been rebuilt within four years, and is a large, ſquare, uniform, and neat building, and its church is

* 1 *Sam.* xvii. † *Luke* i. 46.

parti-

particularly beautiful. It consists of three isles, and has an handsome cupola in the middle, under which is a pavement of *Mosaic* work, that equals, if not exceeds, the finest works of that kind among the ancients. At the upper end of the north isle is a descent of seven marble steps, to a very splendid altar, erected over the place where the Baptist is said to have been born.

On our return from St. *John's* towards *Jerusalem*, we saw a convent of the *Greeks*, that takes its name from the holy cross, a very neat structure in a delightful situation, but what is most extraordinary, is the reason of its name and foundation; for it is pretended that here is the earth which nourished the root, that bore the tree, that yielded the timber, of which the cross was made. Under the high altar is shewn a hole in the ground where the stump of the tree stood; and there are not a few visitants, who are so blindly superstitious as to fall down and worship it. As this convent is not above half an hour from *Jerusalem*, we returned thither that evening, which was the fifth day after our departure, and immediately were invited into the convent to have our feet washed, a ceremony performed by the Father Guardian himself, to every pilgrim, while the whole society stands round, singing *Latin* hymns; and when the Guardian has done his office every Fryar comes in, and kisses the pilgrims feet.

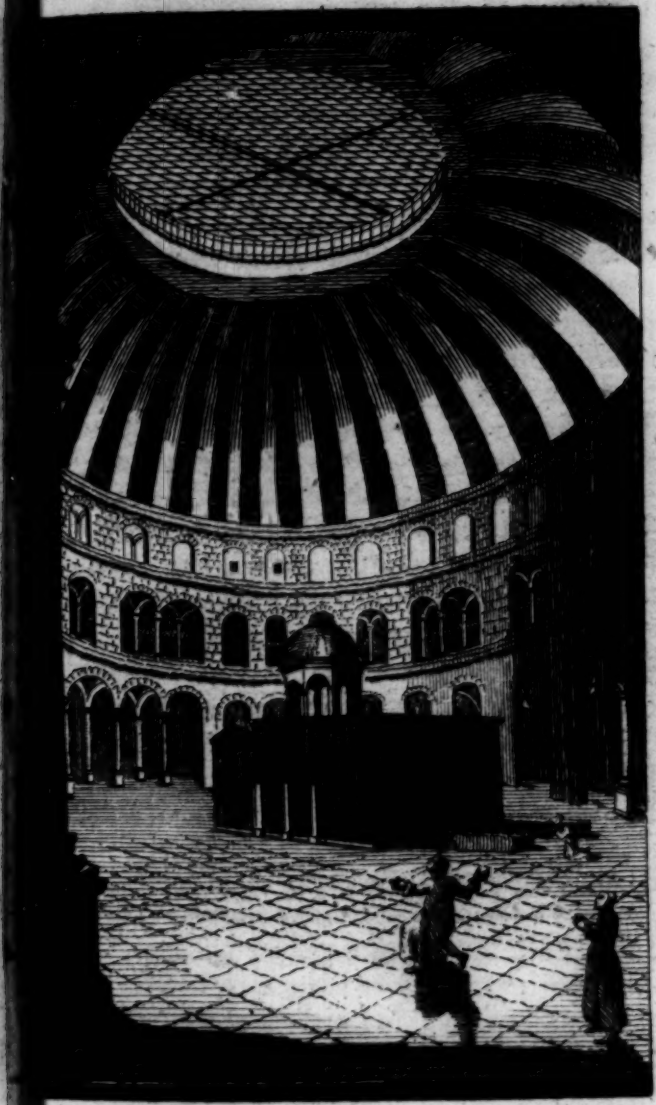
On the 3d of *April* we went to see the office of the holy fire, a ceremony kept up by the *Greeks* and *Armenians*, from a persuasion that

every *Easter* Eve a miraculous flame descends from heaven into the Holy Sepulchre, and lights all the lamps and candles, as the sacrifice was consumed at the prayers of *Elijah*.

On our approaching the Holy Sepulchre, we found it crowded with a numerous and distracted mob, who made an hideous clamour; but with some difficulty pressing through the crowd, we got up into the gallery next the *Latin* convent, where we could have a view of all that passed. The people began by running with all their might round the Holy Sepulchre, crying out *Huia*, which signifies, *This is he*, or *This is it*. After this they began to perform many antick tricks: sometimes they dragged one another along the floor round the Sepulchre; sometimes marched round with a man upright upon another's shoulders; at others took men with their heels upwards, and hurried them about with such indecency, as to expose their nudities; and sometimes they tumbled round the Sepulchre like tumblers on a stage. In a word, nothing can be imagined more rude and extravagant than what was acted upon this occasion.

This frantic humour continued from 12 till four, and then the *Greeks* first set out in a procession round the Sepulchre followed by the *Armenians*, and marched three times round it, with their standards, streamers, crucifixes, and embroidered habits; and towards the end of the procession a pigeon came fluttering into the cupola over the Sepulchre, at which the people redoubled their shouts and clamours, when

the



The inside of the flat Cupola, and the Holy Sepulchre under it.

*Latins* told the *Engliſh* gentlemen, that this bird was let fly by the *Greeks*, to deceive the people into the belief that it was a viſible deſcent of the Holy Ghoſt. The proceſſion being over, the Suffragan of the *Greek* Patriarch and the principal *Armenian* Biſhop approached the door of the Sepulchre, cut the ſtring with which it was faſtened, and breaking the ſeal, entered in, ſhutting the door after them, all the candles and lamps within having been before extinguiſhed in the preſence of the *Turks*. As the accompliſhment of the miracle drew nearer, the exclamations were redoubled, and the people preſſed with ſuch violence towards the door, that the *Turks* could not keep them off with the ſevereſt blows. This preſſing forward was occaſioned by their deſire to light their candles at the holy flame as ſoon as it was brought out of the Sepulchre. The two miracle-mongers had not been above a minute in the Sepulchre, when the glimmering of the holy fire was ſeen through ſome chinks in the door, which made the mob as mad as any in *Bedlam*; then preſently came out the prieſts with blazing torches in their hands, which they held up at the door of the Sepulchre, while the people thronged with extraordinary zeal to obtain a part of the firſt and pureſt flame, though the *Turks* laid on with their clubs without mercy. Thoſe who got the fire immediately applied it to their beards, faces, and boſoms, pretending that it would not burn like an earthly flame; but none of them would endure the experiment long enough to

make good that pretenſion. However, ſo many tapers were preſently lighted, that the whole church ſeemed in a blaze, and this illumination concluded the ceremony.

The *Latins* take a great deal of pains to expoſe this ceremony, as a ſhameful impoſition, and a ſcandal to the *Chriſtian* religion: but the *Greeks* and *Armenians* lay ſuch ſtreſs upon it, that they make the pilgrimages chiefly on this account, and their prieſts have acted the cheat ſo long, that they are now forced to ſtand to it, for fear of endangering the apoſtaſy of the people.

The mob being diſperſed, we went out of the church, when we ſaw ſeveral people about the ſtone of unction, who having a great number of candles lighted with the holy fire, were employed in daubing pieces of linen with the wicks and melted wax. This linen was deſigned for winding-ſheets; for they imagine, that if they they are buried in a ſhroud ſmutted with this celeſtial fire, it will ſecure them from the flames of hell.

CHAP.

## CHAP. XI.

*An Account of the many remarkable Places in* Jeruſalem *and its Neighbourhood.*

THE 4th of *April* being *Eaſter Sunday*, according to the old ſtile obſerved in *England*, we did not go abroad to viſit any places; but the next morning went to ſee ſome more curioſities, which we had not yet viſited: and firſt we went to what is called the priſon, from which St. *Peter* was delivered by an Angel; a building cloſe by the church of the Holy Sepulchre, that ſtill ſerves for its primitive uſe. We next viſited an old church in the place where *Zebedee's* houſe ſtood: then the place where ſtood the iron gate, which of its own accord opened to *Peter*; and near it is a ſmall church built over the houſe of St. *Mark*, whither *Peter* went after his miraculous releaſe. The *Syrians*, to whom it belongs, pretend to ſhew the window, at which *Rhoda* looked out when *Peter* knocked at the door. In the church they ſhew a *Syriac* manuſcript of the *New Teſtament* in folio, which they pretend to be 852 years old; and a little ſtone font, uſed by the Apoſtles themſelves in baptizing. In the ſame ſtreet is what is called the houſe of St. *Thomas*, formerly converted into a church, but now a moſque. In another ſtreet is the place

where they ſay our Lord appeared after his reſurrection to the three *Maries*; for the Fryars maintain that they were three, though St. *Matthew* * mentions no more than two. At a ſmall diſtance the *Armenians* have their convent and gardens, with a large and delightful ſpot of ground, which takes up all that part of Mount *Sion* that is within the city walls; and their church is built over the place where they ſay St. *James*, the brother of *John*, was beheaded †; and in a ſmall chapel, on the north ſide of the church, is ſhewn the very place of his decollation. In this church there are two altars, adorned with extraordinary ſplendor, with croſſes of gold and ſilver, crowns, rich mitres, embroidered copes, chalices, and other church utenſils. In the midſt of the church is a pulpit, curiouſly inlaid with tortoiſe-ſhell and mother of pearl, with a beautiful canopy or cupola over it, of the ſame work as the former. The tortoiſe-ſhell and mother of pearl are here ſo exquiſitely mingled, that the work far exceeds the value of the materials. In a kind of antichamber there are laid up on one ſide of an altar, three large rough ſtones, that are eſteemed very precious. One of them is pretended to be the ſtone upon which *Moſes* caſt the two Tables when he broke them, out of indignation at the idolatry of the *Iſraelites*; and the other two are ſaid to be brought, one from the place of our Lord's baptiſm, and the other from that of his transfiguration.

* *Matth.* xxviii. 9. † *Acts* xii. 2.

After

After this we went to another *Armenian* chapel, ſaid to be founded in the place where the houſe of *Annas* ſtood: on the inſide of which, near the door, is ſhewn a hole in the wall, to point out the place where one of the officers of the High-Prieſt ſmote our Saviour; whom the Fryars will have to be the ſame *Malchus* whoſe ear was healed by our Lord. In the court before this chapel is an olive-tree, to which they ſay *Chriſt* was for ſome time chained, by order of *Annas*, to prevent his eſcape.

From hence we went out of *Sion* gate, which is near to what is called the Houſe of *Caiaphas*, where there is another ſmall chapel of the *Armenians*. Here, under the altar, they ſay is the ſtone that lay at the door of our Saviour's ſepulchre, which the *Armenians* ſtole from the Church of the Sepulchre, and brought hither, though it is two yards and a quarter long, one yard broad, and a yard thick. It is plaiſtered all over, except in five or ſix places, where it is left bare, to receive the kiſſes of the pilgrims. Here is alſo ſhewn a ſmall cell, ſaid to have been our Lord's priſon till the morning, when he was carried before *Pilate*, and likewiſe the place where *Peter* was frighted into a denial of his Maſter.

At a ſmall diſtance farther from the gate was the church of the *Cœnaculum*, where they ſay *Chriſt* inſtituted his laſt ſupper; but this is now a moſque, and not to be ſeen by *Chriſtians*. Near this is a well, ſaid to be the place where the Apoſtles ſeparated, to go every one to his ſeveral charge; and cloſe by it are the

ruins

ruins of a houſe, in which the Virgin is ſuppoſed to have breathed her laſt. A little lower down the hill we were ſhewn the place where, it is pretended, a *Jew* arreſted the body of the Bleſſed Virgin, as ſhe was carried to her interment; for which the hand he ſeized the bier with was withered. And in the middle of the hill we were ſhewn a cave, in which St. *Peter* wept bitterly for denying his Maſter.

We now returned into the city at *Sion* gate, and turning down on our right hand, cloſe by the wall, were led into a garden, at the foot of Mount *Moriah*, where we were ſhewn ſeveral large vaults, which run at leaſt 50 yards under the mountain. They were built in two iſles arched with firm maſſive ſtones, and ſupported with tall pillars, each of which conſiſted of one ſingle ſtone two yards in diameter. This might be ſome work made under ground, to enlarge the area of the Temple; an opinion that is confirmed by *Joſephus**. We now returned towards the convent, paſſing in our way through the *Turkiſh* Bazars, and taking a view of the Beautiful Gate of the Temple; but could only examine it in paſſing, as the ſuperſtition of the *Turks* renders it unſafe to continue there long.

The next morning we took a progreſs about the city, where going out at *Bethlehem* gate, and turning on the left hand, we came to *Bathſheba*'s Pool at the bottom of Mount *Sion*, where ſhe is ſaid to have been waſhing her-

* Antiq. Jud. Lib. XV. Cap. ult.

ſelf

ſelf when *David* ſaw her from the terrace of his palace; but others refer this to another ſmaller pool juſt within *Bethlehem* gate. A little below this pool begins the valley of *Hinnom*, on the weſt ſide of which is the place antiently called the *Potter's Field*, and afterwards the *Field of Blood*, but now termed *Campo Santo*. It is only a ſmall piece of ground, about 30 yards long and 15 broad, one half of which is taken up by a ſquare fabric built for a charnel-houſe, that is 12 yards high. Into this building dead bodies are let down from the top, there being five holes left open for that purpoſe, through which they may be ſeen under ſeveral degrees of decay. A little below the *Campo Santo* is an intricate cave, conſiſting of ſeveral rooms, one within another; in which the Apoſtles are ſaid to have hid themſelves, when they forſook their Maſter and fled.

A little farther the valley of *Hinnom* ends, that of *Jehoſaphat* croſſing it, along which runs the brook *Cedron*; but it has no water except in winter, and it was quite dry when we were at *Jeruſalem*. In this valley of *Jehoſaphat* we firſt went to the well of *Nehemiah*, ſo called from its being reputed the place where he recovered the fire of the altar, after the *Babyloniſh* captivity *. A little farther is the place where *Iſaiah* is ſaid to have been ſawn aſunder: above that is the pool of *Siloam*; a little higher is the Fountain of the Bleſſed Virgin;

* 2 *Macc.* i. 19.

and

and over-against it the village of *Siloe*, in which *Solomon* is said to have kept his strange wives; above which is the hill called the *Mountain of Offence*, where *Solomon* built the High Places; and not far from thence they shew another Field of Blood, where *Judas* met with his fate. On the same side of the valley are several *Jewish* monuments, among which are two noble antiquities, the pillar of *Absalom* and the sepulchre of *Zachary*; and close to the latter is the sepulchre of *Jehosaphat*, from whence the valley takes its name.

Upon the edge of the hill on the opposite side of the valley, the city wall runs in a direct line; near the corner of which there is a pillar jutting out of the wall, and upon this pillar the *Turks* say that *Mahomet* shall sit in judgment at the last day, and that the whole world shall be gathered together in the valley below, to receive their doom from his mouth. At a little distance to the northward is the gate of the Temple, which is walled up; for the *Turks* here having a prophecy that their destruction shall enter at that gate, they thus endeavour to prevent its completion. In this valley below the gate is a broad hard stone, with several impressions upon it, which may be fancied to be foot-steps; and these, the Fryars say, are the prints made by our Saviour's feet, when, after his being apprehended, he was violently hurried away to the tribunal of his blood-thirsty persecutors. At a small distance from this stone is what is called the sepulchre of the Blessed Virgin, which has a mag-

magnificent deſcent to it of 47 ſtairs. On the right hand, in going down, is the ſepulchre of St. *Anna* her mother, and on the left that of St. *Joſeph* her huſband. After this, aſcending the hill we were ſhewn a broad ſtone, on which we were told St. *Stephen* ſuffered martyrdom; and not far from it a cave, into which the *Jews* caſt his body. And from hence we went to St. *Stephen's* gate, ſo called from its vicinity to the place where he ſuffered martyrdom.

The next morning we ſet out again, in order to viſit the moſt remarkable places on Mount *Olivet*; where, as we were aſcending the mountain, we ſaw certain caves cut with intricate windings under ground, and called the ſepulchres of the Prophets. A little higher up are twelve arched vaults under ground, built in a row, in memory of the twelve Apoſtles, who, it is pretended, compiled their Creed in this place. Sixty paces higher up we came to the place where we were told *Chriſt* uttered his prophecy concerning the deſtruction of *Jeruſalem*. Higher up is a pillar, to ſhew the place where an Angel gave the Bleſſed Virgin three days warning of her death; and at the top of the mount we came to the place of our Lord's aſcenſion, where there was antiently a large church built in honour of that triumph; but all that now remains of it is an octogonal cupola, about eight yards in diameter, which is ſaid to be over the place where the Son of God ſat his laſt foot-ſteps on earth; and upon a hard ſtone under the cupola is ſhewn the print of one of his feet. This chapel of the Aſcenſion

ſion is in the cuſtody of the *Turks*, and uſed by them for a moſque. About two furlongs from this place was antiently erected a high tower, in memory of the appearance of the two Angels to the Apoſtles after our Lord's aſcenſion, from which the tower had the name of *Viri Galilæi*; but about two years before this time it was demoliſhed by a *Turk*, who bought the field in which it ſtood. From this eminence we had a view of *Jeruſalem*, with the adjacent country, and the *Dead Sea*.

We now deſcended the mount by another road, and about the mid way were ſhewn the place where *Chriſt* beheld the city, and wept over it; and near the bottom of the hill is a great ſtone, upon which, we were told, the Bleſſed Virgin let fall her girdle after her aſſumption, in order to convince St. *Thomas*, who, it is pretended, was troubled with a fit of his old incredulity upon this occaſion; and there is ſtill to be ſeen a ſmall winding channel upon the ſtone, which is ſaid to be the impreſſion made by the girdle when it fell, and to be left for the conviction of all who ſhould ſuſpect the truth of the ſtory. A little lower we were ſhewn *Gethſemane*, an even plat of ground between the foot of mount *Olivet* and the brook *Cedron*. It is not above 57 yards ſquare; but is well planted with olive-trees, which are believed to be the ſame that ſtood there in our Saviour's time; in virtue of which opinion, the olives, the olive-ſtones, and oil which they produce became an excellent commodity in *Spain*;

*Spain*; and yet *Joſephus* ſhews *, that *Titus* cut down all the trees within about 100 furlongs of *Jeruſalem*, and that the ſoldiers were obliged to fetch wood at that diſtance for making their mounts when they aſſaulted the Temple. At the upper part of this garden is a flat ledge of naked rocks, ſaid to be the place on which *Peter*, *James*, and *John* fell aſleep, during our Saviour's agony; and juſt by a cave, in which, it is ſaid, he underwent that bitter part of his paſſion. At a ſmall diſtance is a narrow piece of ground, 12 yards long and one broad, ſaid to be the path on which *Judas* walked up to *Chriſt*, and, ſaying *Hail Maſter*, kiſſed him. This narrow path is ſeparated from the garden by a wall, as a *terra damnata*; and it is remarkable that this was done by the *Turks*, who, as well as the *Chriſtians*, deteſt the ground on which that infamous piece of treachery was acted. Hence croſſing the brook *Cedron*, we entered St. *Stephen's* gate, and again returned to the convent.

On the 8th of *April* we went to ſee the place where we were told the palace of *Pilate* ſtood; but upon this ſpot is now only an ordinary *Turkiſh* houſe, from the terrace of which there is a full view of the place where the Temple ſtood, and this is the only proſpect of it that is allowed; for whatever *Chriſtian* goes within the borders of this ground muſt forfeit his life or his religion. A fitter place for an auguſt building could not be found in the whole

* Bell. Jud. Lib. VII. Cap. 15.

world. It lies upon the top of Mount *Moriah*, oppoſite Mount *Olivet*, the valley of *Jehoſaphat* lying between. It was about 590 of my ſteps in length, and 370 in breadth. In the middle of the area now ſtands a moſque of an octogonal figure, which is ſaid to be built on the ground where formerly ſtood the *Sanctum Sanctorum*. In the above pretended houſe of *Pilate* is ſhewn the room in which *Chriſt* was buffeted by the ſoldiers, and mocked with the enſigns of royalty. At coming out of the houſe is a deſcent where was formerly the *Scala Sancta*. On the other ſide of the ſtreet, which was anciently a part of the palace, is a room where it is ſaid that our Saviour was ſcourged, and this is now a weaver's ſhop. In returning from *Pilate's* palace, we paſſed along the *Dolorous Way*, in which we were ſhewn in order: firſt, the place where *Pilate* brought our Lord forth to the people, ſaying, *Behold the man!* ſecondly, where *Chriſt* fainted twice under the croſs: thirdly, where the Bleſſed Virgin ſwooned at this tragical ſight: fourthly, where St. *Veronica* preſented him the handkerchief to wipe his bleeding brows: and fifthly, where the ſoldiers compelled *Simon* to bear his croſs.

On the 9th we went to take a view of what is now called the Pool of *Betheſda*, which is 120 paces long, 40 broad, and eight deep; but has no water in it. At the weſt end there are ſome old arches, now dammed up, which, though there are but three in number, ſome will have to be the five porches in which ſat the lame, halt, and blind. From hence we went

went to the convent of St. *Ann*, where there is a large church; but both that and the convent are desolate and neglected. In a vault under the church is shewn the place where it is said the Virgin *Mary* was born, and near it the *Pharisee's* house, where *Mary Magdalen* washed *Christ's* feet with her tears, and wiped them with her hair. In the afternoon we went to see Mount *Gibon*, and the pool of the same name, which is lined with a wall and plaister; it is 106 paces long, 67 broad, and was well stored with water.

On the 10th we went to take our leave of the Holy Sepulchre, which being the last time of its being opened at this festival, the *Turks* allow free admittance to all people, both this day and the following night, without any fee, not only to the poor, but to the lewd and vicious, who go thither to get a covenient opportunity for prostitution, and who profane it as much as the heathens, who celebrated here their *Aphrodisia*.

On *Sunday* the 11th of *April*, the *Turks* began their *Biram*; this is the feast after their *Lent* called *Ramadam*, which being a time of great libertinism, we confined ourselves in our lodgings to avoid being insulted by the rabble; and there being hardly any thing near the city we had not now seen, we kept close in our quarters the two following days, during which we prepared for our departure; and were under some uneasiness from being informed, that the country was more and more disturbed by the *Arabs*; but being told that the Mosolem

was likewiſe going to return to his maſter, the Baſſa of *Tripoly*, we reſolved, if poſſible, to go in his company. We therefore went to him on the 14th with a ſmall preſent, to inquire the time of his departure, and were informed that he would ſet out the next morning.

Being willing before my departure to meaſure the circuit of the city, I now took one of of the Fryars with me, and went out at *Bethlehem* gate, whence proceeding on the right hand, I walked round till we came to the ſame gate again, by which means I found that the whole city was 4630 paces in circumference; and ten of my paces amounting to nine yards, the number made 4167, which is juſt two miles and a half.

## CHAP. XII.

*Their Departure from* Jeruſalem, *and Journey from thence to* Nazareth. *A Deſcription of that Village, and of Mount* Tabor, *and an Account of what happened in their Journey till they came within ſight of* Damaſcus.

ON the 15th in the morning, having received our diplomata from the Father Guardian, to certify that we had viſited all the holy places, and having each of us preſented the convent with 50 dollars for the trouble we had given, we ſet out with the Moſolem, and lodged the firſt night at *Kane Leban*, where

where the Moſolem left us. The country people being now every where at plough, uſed goads of an extraordinary ſize, they being eight feet long, armed with a ſharp point for driving the oxen, and at the other end, which was about ſix inches in circumference, with a ſmall ſpade or iron paddle, for cleanſing the plough from the clay that encumbers it in working; the plough being held by the ſame perſon who drives the oxen. It was probably with a goad like theſe, that *Shamgar* ſlew 600 of the *Philiſtines*;* ſuch a weapon being no leſs fit, and perhaps fitter than a ſword, for ſuch an execution.

On the 16th leaving *Kane Leban*, we paſſed by *Naploſa* and *Samaria*, after which we came to the fountain *Selee*, where we took up our lodging. On the 17th we continued the ſame road we had travelled before, till we came to *Caphar Arab*, when we croſſed over the plain of *Eſdraelon*, and came to *Jeneen*, a large town, that has an old caſtle and two moſques, and is the chief reſidence of the Emir *Chibly*, who ſent us orders not to advance any farther, till he himſelf ſhould come to receive his caphars. This was very unwelcome news, but as we had no remedy, we waited for his coming, from two in the morning till ſun-ſet, when we received an order from that Prince to pay the caphar to an officer who was commanded to receive it, and diſmiſs us. We then made all the haſte we could to diſpatch the caphar,

* *Judg.* iii. 31.

and get clear of the *Arabs*; but notwithſtanding all our diligence, it was near midnight before we had done. After which we departed, and immediately entering into the plain of *Eſdraelon*, travelled all night, and in ſeven hours reaching the other ſide, came to a very ſteep and rocky aſcent; but in half an hour maſtered it, and arrived at *Nazareth*.

This is now a ſmall village, ſituated in a kind of round concave valley on the top of a high hill. We were there entertained at a convent, in which were immured ſeven or eight *Latin* fathers, who live in perpetual fear of the *Arabs*, who are Lords of the country. The church of *Nazareth* ſtands in a cave, ſaid to be the place where the Virgin *Mary* received the meſſage from the Angel, *Hail thou that art highly favoured*, &c. * and is in the form of a croſs. That which ſtands for the upright part, being fourteen paces long and ſix over, running directly into the cave, has no other arch over it, but that of the natural rock. The tranſverſe part, which is built acroſs the mouth of the cave, is nine paces long and four broad, and where theſe join are two granite pillars, one of which is ſuppoſed to ſtand where the Angel, and the other where the Virgin ſtood at the time of the annunciation. One of theſe pillars, which is that of the Bleſſed Virgin, has been broke away by the *Turks*, and 18 inches in length are taken away between the pillar and its pedeſtal, and yet it remains erect,

* *Luke* i. 28.

not-

notwithſtanding it touches the roof, upon which it is probably hung; but the Fryars maintain that it is ſupported by a miracle. We afterwards went to ſee the houſe of *Joſeph*, where *Chriſt* lived for near 30 years in ſubjection to his ſuppoſed father. At a ſmall diſtance from thence, they ſhew the ſynagogue in which our Saviour preached the ſermon which ſo exaſperated his countrymen. In each of theſe laſt places are the ruins of a handſome church built by *Helena*.

On the 19th we went to viſit Mount *Tabor*, a high, round, and beautiful mountain, about three furlongs within the plain, thought to be that on which our Lord was transfigured. After a laborious aſcent, which took up near an hour, we reached the top, where we found a moſt fruitful and delicious plain of an oval figure, extending about two furlongs in length, and one in breadth. It is every where incloſed with trees, except towards the ſouth, and was anciently ſurrounded with walls, trenches, and other fortifications, many remains of which are ſtill to be ſeen. In ſeveral parts of this plain are ciſterns of very good water; and near it are three caves formed to repreſent the three tabernacles *Peter* propoſed to erect, when, ſeeing the glory of the transfiguration, he ſaid, *Lord it is good for us to be here; let us make three tabernacles*, &c.

I cannot here forbear mentioning an obſervation which is very obvious to all who viſit the *Holy Land*; that almoſt every thing repreſented to be done in the Goſpel, is ſaid by

them

them who ſhew the places to have been done in caves, even where the condition, and the circumſtances of the actions themſelves ſeem to require places of another nature. Thus thoſe of the Bleſſed Virgin's birth; of the annunciation; of the Virgin's ſalutation of *Elizabeth*; of the Baptiſt's and *Chriſt's* nativity; of St. *Peter's* repentance; the transfiguration, and almoſt every thing elſe, are repreſented as done under ground.

The top of *Tabor* affords the moſt delightful proſpect. On the north-weſt it gives a view of the *Mediterranean*, and all round are the beautiful plains of *Eſdraelon* and *Galilee*. At the bottom, to the weſtward, ſtands *Daberah*, which is ſaid to take its name from *Deborah*, Judge of *Iſrael*; and near it is the fountain of *Kiſhon*. Eaſtward is Mount *Hermon*, and at the foot is ſeated *Nain*, famous for our Lord's raiſing the widow's ſon there. To the ſouthward is a view of the mountains of *Gilboa*, fatal to *Saul* and his ſons. Due eaſt is the ſea of *Tiberias*, and cloſe to it is ſeen a ſteep mountain, down which the ſwine ran and periſhed in the waters. Towards the north appears what is called the Mount of the Beatitudes, a ſmall riſing from which our Saviour delivered his ſermon; and not far from this little hill is the city of *Saphet*, ſtanding upon a high mountain, which being then in view, our Saviour may be ſuppoſed to allude to it, when he ſays, *a city ſet on a hill cannot be hid.*

We had alſo a ſight of the place, which it is pretended was *Dothaim*, where *Joſeph* was ſold

ſold by his brethren; and of the field where our Saviour fed the multitude with a few loaves and fiſhes. After dinner we went to ſee the mountain of the Precipitation, that is, the brow of the hill, where they ſay, the *Nazarites* would have thrown down our Saviour, had he not made a miraculous eſcape. On the brink of the precipice is a great ſtone, upon which the Fryars ſhew ſome holes reſembling the prints of fingers thruſt into it, which they pretend are prints of *Chriſt's* fingers made by him, when reſiſting the violence that was offered him.

On the 20th of *April* we took leave of *Nazareth*, and directing our courſe towards *Acra*, paſſed in view of *Cana* of *Galilee*, and came to *Sepharia*, the reputed habitation of *Joachim* and *Anna*, the parents of the Virgin *Mary*; this is at preſent a poor village, on the weſt of which ſtands part of a large church, on the place where the houſe of *Joachim* and *Anna* is ſaid to have ſtood. Here begins the delightful plain of *Zabulon*, from whence we proceeded to *Acra*, where we were treated very courteouſly by the *French* Conſul and merchants, and having ſtaid only one night, took our leave, returning by the ſame way of the coaſt, that has been already deſcribed.

On the 22d we went to ſee a place we had not obſerved before, which was a high rocky mountain about three hours from *Sidon*, on the ſide of which are hewn 200 caves, all of which are much alike. Their entrances are two feet ſquare, and on the inſide moſt, if not

all

all of them have a room about four yards ſquare, on the one ſide of which is the door, and on the other three ſo many little cells, elevated about two feet above the floor. It is queſtioned whether they were made for the dead or the living; however, ſeveral of the cells are not of a figure proper for depoſiting human bodies, ſome of them being a yard ſquare, ſome more, and ſome leſs, ſeeming to be made for family uſes. Over the door of each cell is a channel cut to convey the water away, that it may not annoy the rooms within; and as the cells are cut above each other in the ſide of the rock, there are convenient ſtairs cut for the eaſier communication between thoſe above and thoſe below; and at the bottom of the rock are ſeveral old ciſterns for keeping a ſtore of water.

On the 23d we continued at *Sidon*, where we were generouſly treated by the *French*; and the next morning took leave of the Conſul, and the reſt of our friends of that nation, in order to go to *Damaſcus*. Having proceeded about half an hour through the olive-yards of *Sidon*, we reached the foot of Mount *Libanos*, and in two hours and a half more came to a village called *Caphar Milki*. The aſcent was hitherto eaſy, but it now began to grow more ſteep and difficult. Having laboured an hour and one third more, we came to a freſh fountain called *Ambus Lee*, were we encamped for that night. The next day we continued aſcending for three full hours, and arriving at the higheſt ridge of the mountain, ſaw the ſnow lying cloſe by the road:

road: when beginning immediately to deſcend on the other ſide, we came to a ſmall village called *Meſkgarah*, where a plentiful ſtream guſhes from the ſide of the mountain, and, falling down into a valley below, forms a fine brook; which, after a current of about two leagues, loſes itſelf in a river called *Letane*. From hence, in one hour, we entered into a valley called *Bocat*, which ſeems to be the ſame with *Bicath Aven*, mentioned *Amos* i. 5. together with *Eden* and *Damaſcus*; for very near it there is a place called *Eden* to this day. This valley is about two hours over, and extends ſeveral days journey in length. It is on each ſide bounded by a mountain, both of which exactly reſemble each other; the one we had lately paſſed over, and the other oppoſite againſt it towards *Damaſcus*. The former I take to be the true *Libanus*, and the latter *Anti-Libanus*. In the bottom of the valley there runs a large river called *Letane*, which riſes near *Balbeck*, runs along the valley, and at laſt falls into the river *Caſimeer*, falſely called *Eleutherus*. We croſſed the river *Letane*, over a bridge of five ſtone arches, and having travelled about an hour and a half on its bank, pitched our tents for that night.

On the 26th we continued our courſe thro' the valley of *Bocat*, to the foot of *Anti-Libanus*, and having paſſed by ſeveral villages, went thro' a narrow cleft between two rocky mountains to *Demas*, where we ſet forward again; but we had not gone above an hour and a half when it grew dark, and we were obliged to ſtop at a very

very inhoſpitable place, that afforded no graſs for our horſes, nor any other water than was juſt enough for the frogs, with whoſe croaking we were all night diſturbed. Early the next morning we left our uncomfortable lodging, and in about an hour came to the river *Barrady*, which ſupplies all the gardens and city of *Damaſcus* with water. It is not above 20 yards over, but comes pouring down from the mountains with great rapidity. Having croſſed a bridge over this river, we again began to aſcend, and in half an hour the road brought us to the brink of a high precipice, at the bottom of which the river runs, the mountain being cleft aſunder to give it admiſſion into the plain below. On the higheſt part of the precipice is a ſmall ſtructure like a Sheck's ſepulchre; from whence, the *Turks* ſay, their Prophet took a view of the city of *Damaſcus*, which he found ſo pleaſant and beautiful, that he would not tempt his frailty by entering into it; but inſtantly departing ſaid, there is but one paradiſe deſigned for man, and he would not take his in this world.

CHAP.

## CHAP. XIII.

*A Deſcription of the City of* Damaſcus, *and of the adjacent Country, as it appears from the top of a high Rock. An Account of the City and its Buildings. The Cavalcade of the Hadgees ſetting out on the Pilgrimage to* Mecca, *and an Account of ſeveral Places round the City.*

FROM the above precipice there is the moſt perfect view of *Damaſcus*, and no diſtant proſpect in the world can promiſe the beholder greater pleaſure. It is ſeated in an even plain of ſuch extent, that the mountains which encompaſs it on the farther ſide can be but juſt diſcerned; and ſtands at about two miles diſtance from the place where the river *Barrady* breaks out from between the mountains, to which its gardens almoſt extend. The city is long, ſtrait, and very narrow in the middle, but ſwells bigger at each end, eſpecially at that to the north-eaſt. It is about two miles in length, and is thick ſet with moſques and ſteeples; it is encompaſſed with gardens, which according to common eſtimation are no leſs than 30 miles round. Hence it looks like a noble city ſituated in a vaſt wood. Theſe gardens are ſet with fruit trees of all kinds, kept freſh and verdant by the waters of the *Barrady*; and from theſe gardens appear many

turrets, obeliſks, and ſummer-houſes, ariſing from among the green boughs, and adding no ſmall advantage to the proſpect.

Great part of this beauty, as has been already ſaid, proceeds from the waters of the *Barrady*, which, on their iſſuing from between the cleft of the mountain, are divided into three ſtreams; the middlemoſt and largeſt of which runs through a large open field directly to *Damaſcus*, where it is diſtributed to all the ciſterns and fountains of the city; while the other two, which ſeem to be the work of art, are drawn round, one to the right, and the other to the left, on the borders of the gardens, through which they diſperſe a multitude of little currents; ſo that there is not a garden which has not a ſtream running through it, that not only ſerves for watering the place, but is improved into fountains, and other water-works, which are peculiarly delightful in a country where the heat of the climate renders a profuſion of water one of the greateſt luxuries. Theſe water-works are however not adorned with ſuch variety and art as in *Europe*. This fine river is almoſt wholly drank up by the city and gardens; and the ſmall part which is left is ſaid to be united again in one channel on the ſouth-eaſt ſide of the city, whence after a courſe of three or four hours, it loſes itſelf in a bog, without ever arriving at the ſea. This river was called by the *Greeks* and *Romans Chryſorrhoas*; but as for *Abana* and *Pharpar*, rivers of *Damaſcus* mentioned in the

the *Old Teſtament*,* we could find no memorial of them, but ſuppoſe they were branches of the river *Barrady*.

We continued a very conſiderable time upon the precipice, delighted with the landſcape of the Terreſtrial Paradiſe before us, and detained by the beauty of the proſpect, which at the ſame time invited us to taſte the pleaſures of the city. On our going down the hill into the plain, we were met by a Janizary ſent from the convent to conduct us to *Damaſcus*. He did not care to take us through the neareſt gate, and ſo through the city, for fear the inhabitants ſhould be offended at ſeeing ſo great a number of *Franks*, and therefore led us round about the gardens: when we obſerved, that that the garden-walls are of a ſingular ſtructure, being built of very large bricks, hardened in the ſun. Theſe being two yards long, one broad, and half a yard thick, two rows of them placed edgeways one upon another form a cheap, expeditious, and in this dry country a durable wall.

As we paſſed between the gardens, we obſerved the method uſed here of ſcouring the channels, which is done by putting a large bough of a tree in the water, when a good luſty fellow getting upon it, preſſes it down to the bottom, and cauſes it to be drawn along by driving forwards a yoke of oxen to which it is faſtened; and this is intended both to cleanſe the bottom, and to fatten the water, that it

* 2 *Kings* v. 12.

may enrich the ſoil of the gardens with its mud.

Having entered the eaſt gate we went immediately to the convent, where we were courteouſly received by the Guardian.

The next morning, which was the 28th of *April*, we walked out to take a view of the city. The ſtreets, as is uſual in hot countries, are narrow, and the houſes are all built of no better materials than either ſun-burnt brick or *Flemiſh* wall, very coarſely daubed over, whence upon any violent rains the whole city becomes, by the waſhing of the houſes, an entire quagmire: yet the gates and doors of theſe buildings are adorned with marble portals, carved and inlaid with great beauty and variety; and it appears not a little ſurprizing to ſee mud and marble, meanneſs and grandeur, ſo mingled together. On the inſide there is generally a large ſquare court, ſurrounded by ſplendid apartments, beautified with marble fountains and fragrant trees. The Duans are floored and adorned on the ſides with variegated marble in Moſaic work. The cielings are, after the *Turkiſh* manner, richly painted and gilt; and the carpets and cuſhions are extremly beautiful. There are generally ſeveral of theſe Duans on every ſide of the court; ſo that, on one or other, a perſon may always lie either in the ſun or the ſhade.

We went to ſee the church of St. *John* Baptiſt, now converted into a moſque, and eſteemed too ſacred to be entered by *Chriſtians*. However, we had a tranſient view of it, by looking

in

in at three ſeveral gates. On the north ſide of the church is a ſpacious court, about 150 yards long, and 80 or 100 broad, which is paved all over. On the ſouth ſide it is incloſed by the church, and on the other three by a double cloyſter, ſupported by two rows of granite columns of the *Corinthian* order, which are exceeding beautiful and lofty. The church is extremely ſpacious, and is built with three iſles, between which are rows of beautiful poliſhed pillars. Its gates are vaſtly large, and covered with braſs all over ſtamped with *Arabic* characters, and in ſeveral places with the figure of a chalice, ſuppoſed to be the ancient enſign or arms of the *Mamalukes*. In this church is pretended to be kept the head of St. *John*, and ſome other relicks, eſteemed ſo holy that it is death even for a *Turk* to enter the room where they are depoſited. A *Turk* of good faſhion told us, that at the day of judgment *Chriſt* was to deſcend into this moſque, as *Mahomet* was to do into that of *Jeruſalem*.

We went next to the caſtle, which ſtands at about two furlongs diſtance, and is a good ruſtic building 340 paces long, and ſomewhat leſs in breadth. We were allowed to enter but juſt within the gate, where we ſaw a great quantity of armour and arms, the ſpoils obtained from the *Chriſtians*. Among the artillery was an old *Roman* baliſta; and at the eaſt end hung down in the middle of the wall, a ſhort chain cut in ſtone, which ſeemed of no other uſe than to ſhew the ſkill of the artificer. We then went to viſit the bazars, which we found

crowded with people, but deſtitute of any thing worth notice.

Early the next morning we went to ſee the cavalcade of the Hadgees ſetting out on their pilgrimage to *Mecca*, and for our better ſecurity againſt the inſolence of the bigots, we hired a ſhop in one of the bazars through which they were to paſs. This famous cavalcade began with 46 Delees, or religious madmen, each carrying a ſilk ſtreamer mixed either with red and green, or yellow and green. Then came three troops of Segmen, an order of *Turkiſh* ſoldiers; and next ſome troops of Spahees, another order of the ſoldiery. Theſe were followed by eight companies of Mugrubines, on foot, fellows who made a very formidable appearance, and were deſigned to be left in a garriſon maintained by the *Turks* in the deſart of *Arabia*, which is relieved every year. In the midſt of the Mugrubines were drawn ſix ſmall pieces of ordnance. There then came on foot the ſoldiers of the caſtle of *Damaſcus*, fantaſtically armed with coats of mail, gauntlets, and other pieces of old armour. Theſe were followed by two troops of Janizaries and their Aga, well mounted. Next were brought the Baſſa's two horſe-tails, uſhered by his Aga of the court, followed by ſix fine led horſes in ſplended trappings, and each had girt upon the ſaddle a large ſilver target gilt. After them came the Mahmal, a large pavilion of black ſilk, fixed upon the back of a very tall camel, with the curtains adorned with gold fringes ſpreading round the beaſt to the ground, and

on

on the top is a gold ball. The camel that carries it has large ropes of beads, fiſh-ſhells, fox-tails, and other fantaſtical ornaments of the ſame kind, hung about his head, neck, and legs. This is deſigned to do honour to the Koran, which is placed with great reverence under the pavilion, where it is carried in ſtate, both to and from *Mecca*. This Koran is accompanied with a rich new carpet, which the Grand Signior annually ſends for the covering of *Mahomet's* tomb; the old one being brought back in return for it, and is eſteemed of ineſtimable value. The camel that carries this ſacred load has the privilege of being ever after exempted from all other burdens. The Mahmal was followed by another troop, among which was the Baſſa himſelf, and the rear was brought up by twenty loaded camels.

This proceſſion being over, we went to ſee the *Ager Damaſcenus*, a long beautiful meadow juſt without the city, divided in the middle by a branch of the river *Barrady*; it is rendered remarkable by a tradition that *Adam* was made of the earth of this meadow. Adjoining to it is a large hoſpital, that has a pleaſant ſquare court, on one ſide of which is a ſtately moſque, and on the other ſides cloyſters and lodgings that make no contemptible appearance.

From hence returning homewards, we were ſhewn by the way a beautiful bagnio, and near it a coffee-houſe capable of entertaining four or five hundred people, under the ſhade of trees. It had two quarters for the reception

of

of gueſts, one fit for the ſummer, and the other for the winter. That deſigned for the ſummer was a ſmall iſland, waſhed by a large ſwift ſtream, and ſhaded over-head with mats and trees. In this pleaſant place were a multitude of *Turks* upon the Duans, there being nothing which they behold with ſuch delight as greens and water; to this if a beautiful face be added, they have a proverb that all three together are a perfect antidote againſt melancholy.

After dinner we went to viſit the houſe ſaid to belong to *Ananias*, who reſtored ſight to St. *Paul*. The place ſhewn for it is, according to cuſtom, a ſmall cave, which affords nothing remarkable, except a *Chriſtian* altar, and a *Turkiſh* praying place, ſeated near each other. Our next walk was out at the eaſt gate, in order to ſee the place of St. *Paul's* viſion, which is about half a mile diſtant from the city, cloſe by the road. A little nearer the city is a ſmall timber ſtructure, not unlike the cage of a country borough in *England*; but within it is an altar. We were told that the Apoſtle reſted there, after his viſion in the way to the city. Being returned, we were ſhewn the place where was the gate at which St. *Paul* was let down in a baſket; but it is at preſent walled up. On our return we went to viſit the Great Patriarch of the *Greeks*, a perſon of about 40 years of age. His reſidence was mean, and yet he told us that the city contained above 1200 people of the *Greek* communion.

The next day we went to recreate ourſelves in one of the gardens, where we found a pleaſant

ſant ſummer-houſe, with a plentiful ſtream of water running through it. The garden was thick ſet with fruit-trees, without the leaſt order, which is the caſe with all the gardens about *Damaſcus*; only the ſummer-houſes of ſome of them are more ſplendid than thoſe of others, and their waters are improved into a greater variety of fountains. In viſiting theſe gardens, the *Franks* are obliged either to walk on foot or to ride upon aſſes, the *Turks* not allowing them to mount on horſeback; and there are hackney aſſes, which always ſtand ready equipped for hire. When a perſon is mounted, the maſter of the aſs follows his beaſt to the place whither he is diſpoſed to go, goading him behind with a ſharp-pointed ſtick, which makes him diſpatch his ſtage with great expedition. The next day we ſpent in another garden, which exceeded the former in the beauty of its ſummer-houſe, and the variety of its fountains.

The day following we went to *Sydonaia*, a *Greek* convent, about four hours to the northward of *Damaſcus*. In our way we ſaw on the right hand a very high hill, reputed the ſame on which *Cain* and *Abel* offered ſacrifices, and where the former ſlew his brother. *Sydonaia* is ſituated on the farther ſide of a large vale, which lies on the top of a rock, and would be inacceſſible, but for the ſteps that are cut all the way up. It is fenced with a ſtrong wall that incloſes the convent. This is a very mean ſtructure, containing nothing extraordinary but its wine, which is indeed excellent. This convent

vent was at firſt founded and endowed by the Emperor *Juſtinian*, and is at preſent poſſeſſed by 20 *Greek* monks and 40 nuns, who ſeem to live promiſcuouſly together. Upon this rock and a ſmall compaſs round it, are no leſs than 16 churches or oratories; but they are moſt of them ruined and deſolate.

In the chapel of the convent they pretend to ſhew a great miracle done there ſome years before, and ſay, that having a little picture of the Virgin *Mary* very much reſorted to by ſupplicants, and famous for the many cures and bleſſings granted to their prayers, a ſacrilegious fellow ſtole it away; but had not kept it long before he found it metamorphoſed into a real body of fleſh, when being ſtruck with ſurprize and remorſe at ſo extraordinary an event, he carried it back, confeſſing and imploring forgiveneſs for his crime. The monks, on recovering ſo great a jewel, depoſited it in a ſmall ſtone cheſt, and placing it in a little cavity behind the high altar, fixed an iron grate before it, to ſecure it from any of the like attempts for the future. Upon the grates hang abundance of little toys, the offerings of many votaries for the ſucceſs of their prayers made at this ſhrine. Under the ſame cheſt, in which the incarnate picture was depoſited, they place a ſmall ſilver baſon to receive the holy oil which they pretend diſtills from the incloſed image, and performs wonderful cures in many diſtempers, eſpecially of the eyes.

On the eaſt ſide of the rock is an ancient ſepulchre hollowed out of the firm ſtone, about eight

eight yards ſquare, containing 12 cheſts of dead bodies. Over the entrance are ſix ſtatues as big as the life, in three niches, and on the pedeſtals are the remains of a *Greek* inſcription.

On the 3d of *May* we went to ſee the ſtreet called *Straight**, which is about half a mile in length, and runs from eaſt to weſt through the city; but it being narrow, and ſome of the houſes on both ſides jutting out, we could not have a clear proſpect of its length and ſtraightneſs. In this ſtreet is ſhewn the houſe of *Judas*, with whom St. *Paul* lodged; and in the ſame houſe is an old tomb, ſaid to be *Ananias's*, much reverenced by the *Turks*, who always keep a lamp burning over it.

In the afternoon, having made the convent where we had lodged a preſent, in return for the kind entertainment we had received, we left *Damaſcus*, in order to go to *Tripoly*, deſigning to ſee *Balbeck*; we therefore returned the ſame way we came, and croſſing the river *Barrady* at the bridge, lodged that night at a village near it.

* *Acts* xi. 11.

CHAP.

## CHAP. XIV.

*They travel to* Balbeck, *the* Heliopolis *of the Ancients. A Deſcription of that City and its magnificent Ruins. They encamp amidſt the Snows of Mount* Libanus, *and afterwards arrive at* Tripoly. *A Deſcription of the* Turkiſh *Puniſhment called Impaling. Mr.* Maundrell *again viſits Mount* Libanus, *in order to ſee the Cedars and remarkable Convent of* Canobine; *then goes back to* Tripoly, *leaves that City, and returns with his Friends to* Aleppo.

ON the 4th of *May* continuing our journey to *Balbeck*, we left our old road, and, turning to the north, in an hour and a half came to a ſmall village, near which, on the top of a hill, is an old ſtructure ſuppoſed to be the tomb of *Abel*; and though it is 30 yards long, it is thought to be but juſt proportioned to the height of his ſtature. From this tomb the adjacent country is ſaid to have been anciently called *Abilene*. Here we entered into a narrow paſſage between two ſteep rocky mountains, the river *Barrady* running at the bottom. On the other ſide of this river we obſerved ſeveral tall columns, which we found to be the front of ſome ancient and very magnificent edifice, but of what kind we could not conjecture.

On

On the 5th we passed by the fountain of *Bartady*, and in an hour and two thirds arrived at a village called *Surgawich*, where we left the narrow valley in which we had travelled ever since the morning before. We then ascended the mountain on the left hand, and having spent two hours in crossing it, arrived a second time in the valley of *Bocat*, where proceeding northerly we came in three hours time within half a mile of *Balbec*, and there pitched our tents near a plentiful and delightful fountain.

In the afternoon we walked out to see the city, but, before we entered it, sent to obtain a licence from the Governor; a precaution we found to be necessary, from the example of some worthy gentlemen of our Factory, who visiting this place in the year 1689, were seized, and forced to redeem themselves by paying a large sum of money.

*Balbec* is supposed to be the ancient *Heliopolis*, or City of the Sun, and so the word imports; for *Baal*, though it comprehends all idols of either sex, is often appropriated to the Sun, which was the supreme Deity of this country. The city is pleasantly situated on the east side of the valley of *Bocat*, and is of a square figure, encompassed by a wall, in which are towers all round at equal distances.

On the south-west side of the city are some noble ruins, that are the only curiosities for which this city is usually visited. These are remains of a heathen temple, and of some edifices belonging to it, that were truly magni-

ficent; but these ancient structures have in latter times been patched up with several other buildings, and the whole converted into a castle, by which name it is at present called. The architecture, however, of these modern buildings, though not mean, is easily distinguished from what is more ancient.

On approaching these ruins there is found a small round pile of building all of marble, encircled with very beautiful columns of the *Corinthian* order, which support a noble cornice that runs round the structure. The part of it that remains is now in a very tottering condition, and is used by the *Greeks* for a church. Near this is a large firm pile of building, that is very lofty, and composed of square stones of a prodigious size. On the inside there are some fragments of images in the walls. Thro' this pile we proceeded to a stately arched walk or portico, 150 paces in length, leading to the temple, which is an oblong square, 32 yards in breadth, and 64 in length: 18 of these were taken up with the anti-temple, which is now fallen down, the pillars being broken on which it was supported. The body of the temple is still standing, and is encompassed with a noble portico, supported by columns of the *Corinthian* order, above 45 feet in height, and measuring six feet three inches in diameter. These columns are nine feet distant from each other, and from the wall of the temple. There are 14 on each side, and eight at the end, reckoning the corner pillars in both numbers. The capitals of these columns support a noble architrave and cornice,

cornice, which run all round. The portico is covered with large ſtones hollowed in the manner of an arch, extending from the columns to the wall of the temple; and in the centre of each ſtone is carved the figure of ſome of the heathen Gods, Goddeſſes, or Heroes. Among the reſt is *Ganymede*, with the eagle flying away with him, finely executed. The gate is 21 feet wide; but its height could not be meaſured, it being in part filled up with rubbiſh. It is adorned all round with ſculptures, and on the lowermoſt ſide of the portal is a Fame hovering over the entrance, and extending her wings two thirds of the breadth of the gate. The inſide of the temple is 40 yards in length, and 20 in breadth. There are two rows of pilaſters in the walls all round, one above the other; and between the pilaſters are niches, that appear to have been deſigned for the reception of idols. At about the diſtance of eight yards from the upper end of the temple, ſtands part of two fine fluted columns, that ſeem to have ſupported a canopy over the throne of the chief idol, whoſe ſtation appears to have been in a large niche at this end. On that part of a partition formed from theſe columns, which ſtill remains, are to be ſeen carvings in relievo, repreſenting *Neptune*, Tritons, Fiſhes, Sea-Gods, *Arion* and his Dolphin, and other marine figures. The covering of the whole fabric is entirely broken down, and yet, as it now appears, it ſtrikes the mind with the idea of grandeur, and is an eminent proof of the magnificence of the ancient architecture.

In ſhort, about 50 yards diſtant from the temple is a row of very lofty columns of the *Corinthian* order, with a noble architrave and cornice, which ſhews it to have been part of a very auguſt pile; but what is now to be ſeen of it is but juſt enough to give regret, that there ſhould be no more of it remaining.

It is very remarkable, that a large piece of the old wall, which encompaſſed the ſtructures laſt deſcribed, is formed of ſtones of ſuch a prodigious ſize, that the preſent natives of the country aſcribe this piece of architecture to the Devil. Three of the ſtones, that are larger than the reſt, I took the pains to meaſure, and found them to extend 61 yards in length, one of them being 21, and each of the other two 20 yards long: they are alſo four yards in depth, and their breadth is of the ſame dimenſion. Theſe three ſtones lie end to end in the ſame row. The reſt of the wall is alſo made up of large ſtones, but none of them appear ſo big as theſe. However, what adds greatly to the wonder is, that theſe prodigious ſtones have been lifted up into the wall above 20 feet from the ground.

On the ſide of a ſmall aſcent, on the eaſt part of the town, ſtood an old ſingle column of the *Tuſcan* order, about 18 or 19 yards in height, and a yard and a half in diameter; and having a channel cut in its ſide from the top to the bottom, we imagined it might have been erected for the uſe of raiſing water.

Near the place where we lodged was an old moſque, and, as I have already obſerved, a fine fountain. The latter has been anciently beautified

beautified with ſome handſome ſtone-work round it, which is now almoſt ruined; and upon it is an imperfect inſcription in *Greek* capitals.

On the 6th we left *Balbeck*, and, as we paſſed by the city walls, obſerved many ſtones inſcribed with *Roman* letters, but all confuſed, and ſome of them ſet upſide down; which ſhews that the walls were made of the ruins of an ancient city. In two hours we came to an old pillar near the road, of the *Corinthian* order, 19 yards high, and five feet in diameter; and in an hour more we reached the other ſide of the valley, at the foot of *Anti-Libanus*.

Immediately aſcending the mountain, we in two hours reached a large cavity between the hills, at the bottom of which is a lake called *Limone*, about three furlongs over, ſupplied with water by the melting of the ſnow. Our guides would have perſuaded us to have ſtaid here all night, aſſuring us, that if we proceeded higher up into the mountain, we ſhould be forced to lie among the ſnow: but preferring a cold lodging before an unwholeſome one, we reſolved to venture. We therefore aſcended, and in an hour's ride arrived at the ſnow; and having proceeded through it for an hour and a half more, we pitched upon as warm a place as we could find in ſo high a region, and for that night lodged upon the very top of *Libanus*, which is in this part free from rocks, and for ſeveral hours riding only riſes and falls with ſmall and eaſy acclivities; but is entirely barren and deſolate, and where the ground was

not concealed by the ſnow, it appeared to be covered with a ſort of thin ſmooth white ſlates. The principal benefit received from this mountain is its proving a conſervatory for abundance of ſnow, which, being thawed by the heat of ſummer, affords a ſupply of water to the fountains and rivers in the valleys below. As the wild beaſts are the ſole proprietors of theſe upper parts of the mountain, we ſaw ſeveral prints of their feet.

The next morning we proceeded for four hours almoſt perpetually upon deep ſnow, ſo hard frozen as to bear us and our horſes; and then deſcending about an hour, came to a fountain in a milder region. Here ſome of us ſet out for *Canobine*, while the reſt choſe to go directly for *Tripoly*. We took with us a guide, who pretended to be well acquainted with the way to *Canobine*, but he leading us about for ſeveral hours in intricate and untrodden mazes among the mountains, and being perfectly at a loſs which way to proceed, we laid aſide our intended viſit, and went directly for *Tripoly*, where we arrived late at night, and were entertained with great friendſhip and generoſity by the *Engliſh* Conſul.

On the 8th of *May* in the afternoon, Mr. Conſul *Haſtings* carried us to ſee the caſtle of *Tripoly*, which is ſituated on a hill that commands the city, but being now unprovided with arms and ammunition, ſerves rather for a priſon than a garriſon. In this priſon was confined, a poor *Chriſtian* called Sheik *Eunice*, a *Ma-*

*Maronite*, who had formerly turned *Mahometan*, but in his declining age retracted his apoſtaſy, and now died to attone for it; for he was impaled by order of the Baſſa, two days after we left the city. This puniſhment, which is generally inflicted by the *Turks* for the higheſt crimes, is certainly one of the greateſt indignities that can be offered to human nature.

The execution is performed in the following manner: They take a poſt eight or nine feet long, and about the thickneſs of a man's leg, which they make ſharp at one end, and oblige the criminal to carry it to the place of execution, where they thruſt it into his fundament, and, taking him by the legs, draw on his body upon it, till the point of the ſtake appears at his ſhoulders; they then erect the ſtake in a hole dug in the ground, when the criminal ſitting in this poſture not only continues alive, but even perfectly ſenſible, and ſometimes drinks, ſmokes, and talks, for 24 hours; but generally after the tortured wretch has remained in this deplorable ſituation for an hour or two, one of the by-ſtanders is permitted to give him a gracious ſtab to the heart, in order to put an end to his inexpreſſible miſery.

Deſpairing of having any other opportunity, I made another attempt on the 9th to ſee *Canobine* and the cedars of *Lebanon*. Having proceeded acroſs the plain of *Tripoly*, I arrived at the foot of *Libanus* or *Lebanon*, and thence continually aſcending, reached with great fatigue the cedars which grow among the ſnow near the

the higheſt part of *Lebanon*, and are as remarkable for their age and ſize, as for the frequent alluſions made to them in Scripture; for ſome of them are very old, and of a prodigious bulk, and others much younger; but I could only reckon up 16 of the former, though the latter are very numerous. Meaſuring one of the largeſt, I found it to be 12 yards ſix inches in girt, and yet ſound; 37 yards in the ſpread of its boughs, and about five yards from the ground it was divided into five limbs, each of which was equal to a large tree.

Having ſpent about half an hour in this place, the clouds began to thicken, and ſweep along upon the ground, which ſo obſcured the road that the guide was greatly at a loſs how to find his way back; and thus bewildered we rambled for about ſeven hours, which made me much afraid that we ſhould be forced to ſpend another night on this mountain; but we at length happily diſcovered the way to *Canobine*, where we arrived as ſoon as it was dark, extremely fatigued.

*Canobine* is a convent of the *Maronites*, where is the ſeat of the Patriarch; but though it is a mean ſtructure, its ſituation is admirably adapted to retirement: for there is a very deep chaſm in the ſide of *Libanus*, which extends at leaſt ſeven hours travelling directly up into the mountain; but though it is on both ſides extremely ſteep and high, it is covered with fragrant greens from top to bottom, and every where refreſhed with ſprings, falling in pleaſant

ſant caſcades from the rocks; and theſe ſtreams uniting in the bottom, form a full and rapid torrent, whoſe murmuring is heard all over the place. *Canobine* is ſeated on the north ſide of this chaſm, on the ſteep of the mountain, at about the mid-way between the top and the bottom. It ſtands at the mouth of a large cave, having only a few ſmall rooms, that appear without, and enjoy the light of the ſun, the reſt being all under ground. It was founded by the Emperor *Theodoſius* the Great; and though it had been ſeveral times rebuilt, the Patriarch aſſured me, that the church, which is a mean fabric, is of the primitive foundation. This edifice ſtands in the cavern; but fronting outwards receives a little light from that ſide, where there are hung in the wall two ſmall bells, to call the Monks to their devotions, a privilege no where elſe allowed in this country; nor would they be ſuffered here, were not the *Turks* too far off to hear them.

The valley of *Canobine* was anciently much reſorted to for religious retirement, and there is hardly any little part of rock that juts out from the ſide of the mountain, but there is ſome ſmall ſtructure upon it, for the reception of Monks and Hermits, though few or none of them are at preſent inhabited.

On the 10th of *May*, after dinner, I took leave of the Patriarch, and returned to *Tripoly*, and the next day took leave of our worthy friends there, in order to return to *Aleppo*. All that occurred in this part of our travels was a par-

particular way uſed by the country people in gathering their corn: they plucked it up by handfulls from the roots, that they might loſe none of the ſtraw, which is generally very ſhort, and neceſſary for the ſupport of their cattle, no hay being made here. This being the practice of all the places in the eaſt I have ſeen, ſeems to give light to that expreſſion of the Pſalmiſt, *Pſalm* cxxix. 6. *which withereth before it be plucked up.* And though mention is made in the next verſe of a mower, yet he being ſuch as fills not his hand, this rather confirms the former ſenſe.

We now returned by our former ſtages, without meeting with any remarkable occurrence on the road, and in eight days after our leaving *Tripoly*, came to the *Honey Kane*, where we found many of our friends of *Aleppo*, who came thither to meet us and welcome us home; when having dined together, and congratulated each other on our happy union, we proceeded forwards, and the ſame evening arrived at *Aleppo*.

Thus we have concluded Mr. *Maundrell*'s travels to *Jeruſalem*, which have always been much eſteemed; but as his account of the antiquities of *Balbeck* is ſomewhat confuſed and inaccurate, owing to his want of ſkill in architecture and drawing, we ſhall gratify our readers with a deſcription of the ruins of that city from the elegant work publiſhed by the ingenious and learned Mr. *Wood*, who, in company

pany with Mr. *Dawkins* and Mr. *Bouverie*, gentlemen diſtinguiſhed by their taſte and erudition, travelled into the eaſt in the year 1751, taking with them an *Italian* ſkilled in architecture and drawing. Their view was the improvement of ſcience, and they have already publiſhed two works, that are not only an honour to themſelves, but to their country.

AN

# AN ACCOUNT OF THE RUINS of *BALBEC*, The Ancient *HELIOPOLIS* in *COELOSYRIA*.

THE valley of *Bocat*, in which *Balbec* is ſituated, might be rendered one of the richeſt and moſt beautiful ſpots in *Syria*; for it is more fertile than the celebrated vale of *Damaſcus*, and better watered than the rich plains of *Eſdraelon* and *Rama*. In its preſent neglected ſtate it produces corn, and ſome good grapes; but though ſhade is an eſſential article of oriental luxury, it has but few plantations of trees, the inhabitants being diſcouraged from labours, which promiſe ſuch diſtant and precarious enjoyment, in a country where even the fruits of their induſtry are uncertain. Thus in *Paleſtine* we have often ſeen the huſbandman ſowing, accompanied by an armed friend, to prevent his being robbed of the ſeed.

The

The plain extends in length from *Balbec* almoſt to the ſea, and its breadth from *Libanus* to *Anti-Libanus* appears to be in few places leſs than two leagues, or more than four. The rivers by which it is watered are the *Litane* and the *Bardouni*: the firſt riſes from *Anti-Libanus* a little to the north of *Balbec*, and receives great increaſe from a fine ſpring cloſe by the city walls; the laſt riſes from the foot of *Libanus*, and joins the *Litane* in the plain, about an hour from a village called *Barillas*. Theſe ſtreams, augmented by ſeveral conſtant rills from the melting ſnows of *Libanus*, which the leaſt management might improve to all the purpoſes either of agriculture or pleaſure, form the *Caſimiah*, and under that name enter the ſea near *Tyre*.

*Balbec* is pleaſantly ſituated upon a riſing ground near the north-eaſt extremity of this plain, between *Tripoly* of *Syria* and *Damaſcus*, and about 16 hours diſtant from each. We may with certainty conclude, that this was the *Heliopolis* of *Cœloſyria*, ſometimes called the *Heliopolis* of *Phœnicia*. It has now about 5000 inhabitants, a few of which are *Greek* and *Maronite Chriſtians*, and there are ſome *Jews*; but the people are at preſent poor, without trade and manufactures. The ancient female beauty and proſtitution of the women in this neighbourhood ſeem to have declined together, and the modern ladies of *Balbec* have the character of being more chaſte and leſs fair.

When we compare the ruins of *Balbec* with thoſe of many ancient cities we have viſited in *Greece*, *Egypt*, and other parts of *Aſia*, we can-

not help thinking them the remains of the boldeſt plan that appears to have been ever attempted in architecture.

In taking a view of this city from the ſouth, we ſee the preſent town encompaſſed with its wall, and at the eaſt end the moſt conſiderable ruins of the ancient *Heliopolis*, particularly the remains of its magnificent temple, which are moſtly ſurrounded by a *Turkiſh* fortification. The large plate gives an exact view of the city as it appears in perſpective, where

A Is the portico of the great temple, on the ruins of which are *Turkiſh* towers.

B The ſouth-weſt wall of the hexagonal court.

C The ſouth-weſt wall of the quadrangular court.

D Nine *Corinthian* columns of the periſtyle of the great temple.

E The moſt entire temple.

F The circular temple.

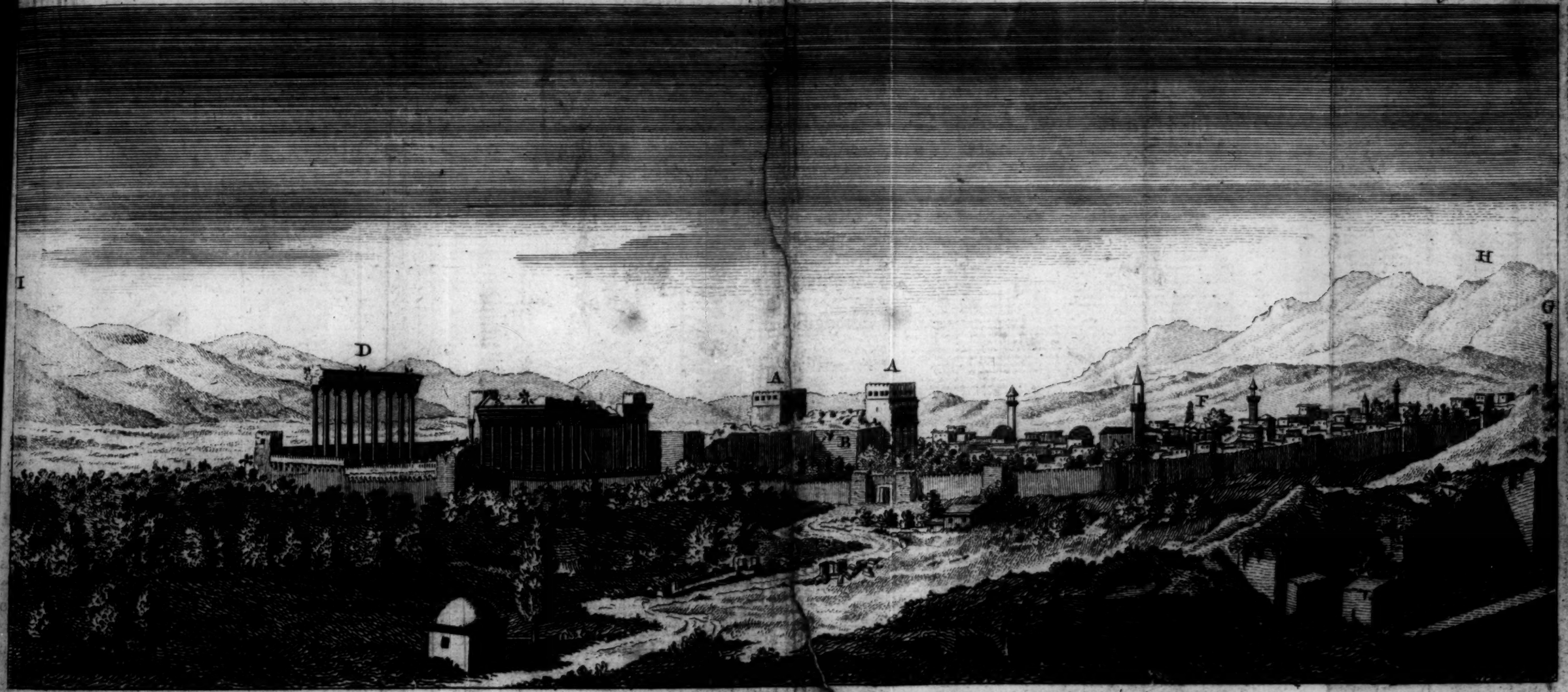
G A *Doric* column.

H Part of *Anti-Libanus*.

I Part of Mount *Libanus*.

The portico which formed the grand front of the temple is ſo noble, that no ornaments ſeem wanting to render it complete; but it is diſfigured by the two *Turkiſh* towers built on its ruins. Behind it the hexagonal court, into which the portico leads, is adorned with the moſt magnificent buildings, now in ruins; but enough is ſtill left to give an idea of their ancient grandeur. The walls are adorned with pilaſters of the *Corinthian* order, with ſtatues

for




A View of the City of Balbec from the South.

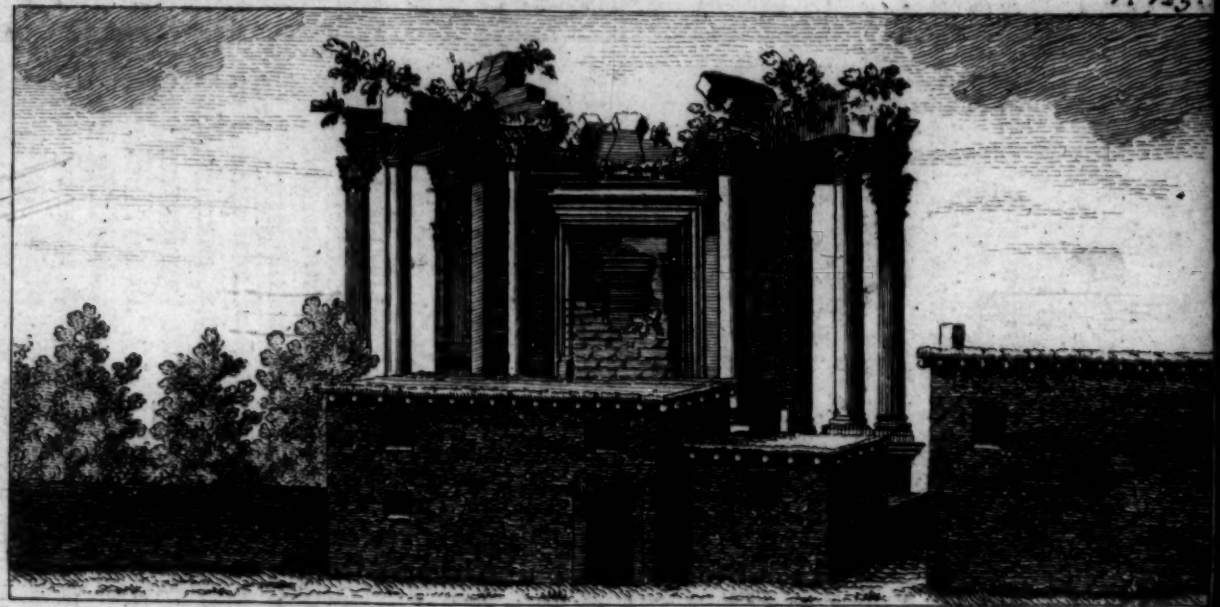
for niches; the doors are finely ornamented, and the entablature which ſurrounds the building above the pilaſters is richly adorned with feſtoons: but the colonade which ſurrounded theſe edifices is deſtroyed, ſcarcely any thing remaining, but the pedeſtals; and the whole court is covered with broken columns, capitals, and other parts of the buildings.

This leads into a quadrangular court, in which are likewiſe remains of magnificent buildings much in the ſame taſte. The portico was crowned with an *Attic* courſe, which was alſo carried through the two courts, and ſeems to have been ornamented with ſtatues.

We now come to the great temple, the approach to which was through the foregoing portico and courts. Little more of this edifice remains than nine lofty columns ſupporting their entablature. It is remarkable, that the ſhafts of theſe columns conſiſt of three pieces moſt exactly joined together without cement, which is uſed in no part of theſe buildings; they being only ſtrengthened with iron pins received into a ſocket worked in each ſtone. Moſt of the baſes have two ſuch ſockets, one ſquare and another circular, correſponding to two others of the ſame ſhape and dimenſions in the under part of the ſhaft. On meaſuring ſome of the largeſt of thoſe that were circular, it was found that the iron pin which they received muſt have been a foot long, and above a foot in diameter. By the ſockets in all the fallen fragments of this temple, it appears that each ſtone had probably

been faſtened in this manner. How much this method contributed to the ſtrength of the building is remarkably ſeen in the moſt entire temple, where a column has fallen againſt the wall of the cell with ſuch violence, as to beat in the ſtone it fell againſt, and break part of the ſhaft, while the joinings of the ſame ſhaft have not been in the leaſt opened by the ſhock.

The moſt entire temple is irregularly placed with reſpect to the former, and is alſo built upon a much lower horizontal plan. It has a periſtyle of eight columns in front, and fifteen in flank, which ſtill continue to ſupport their entablature, notwithſtanding ſeveral unſucceſsful attempts of the *Turks* to deſtroy them, in order to get at the iron employed in ſtrengthening this noble building. The arch of the portico is divided into compartments by the richeſt mouldings and carved work, cut in the ſolid ſtone. Theſe compartments are in an alternate ſucceſſion of one hexagon and four rhombs, incloſing figures and heads in alto relievo. The rhomboid pannels contain heads of Gods, Heroes, and Emperors; the hexagons alſo contain the heads of the ſame ſubjects, and ſometimes entire figures relating to the ancient mythology, as *Leda* and the ſwan, *Ganymede* riding on the back of an eagle, a half-length of *Diana*, &c. On the inſide of this temple a row of fluted *Corinthian* columns reach to the top of the building, ſupporting a rich entablature. Between each column is a niche finely ornamented, and above each niche a taber-



Front View of the Circular Temple.

a tabernacle or opening anſwering to it, ſupported by ſmall columns. The roof is fallen down, and out of the ruins of the entablature grow many ſhrubs.

At ſome diſtance to the weſt of theſe ſuperb remains of antiquity, is a magnificent circular temple. The order of this ſtructure without is *Corinthian*, and within both *Corinthian* and *Ionic*; but the ſhafts of all the columns are of one piece. The lower or *Ionic* ſtory is converted into a *Greek* church, and for that purpoſe is ſeparated from the higher or *Corinthian* ſtory. We have given a front and back view of this edifice in its preſent ſtate, with the *Turkiſh* houſes and modern additions erected againſt it; and by theſe views the reader will be better able to form an idea of this once elegant ſtructure, than by any verbal deſcription.

On the ſouth-weſt part of the city, where the walls incloſe a ſmall part of the foot of *Anti-Libanus*, is a ſingle *Doric* column, of conſiderable height; but nothing in its ſize, proportions, or workmanſhip, is ſo remarkable as a little baſon on the top of its capital, which has a communication with a ſemicircular channel cut longitudinally down the ſide of the ſhaft, and five or ſix inches deep. It is ſaid that water was formerly conveyed from the baſon by this channel; but how the baſon was ſupplied, our Author could not learn.

The ſmall part of the city at preſent inhabited is near the circular temple, and to the ſouth and ſouth-weſt of it. In this compaſs there are ſeveral minarets, or *Turkiſh* ſteeples.

Inſtead of bells, which are not uſed in *Turky*, a perſon is employed to call the people to prayers, from the balcony near the top of the minaret, at the five ſtated times appointed every 24 hours for divine worſhip.

The city walls, like thoſe of moſt of the other ancient cities of *Aſia*, ſeem the confuſed patch-work of different ages. The pieces of capitals, broken entablatures, and in ſome places reverſed *Greek* inſcriptions, to be ſeen in going round them, ſhew that their laſt repairs were made after the decline of taſte, with ſuch materials as lay neareſt at hand. The city gates in general correſpond with what has been ſaid of the walls; but that on the north ſide preſents the ruins of a large ſubaſſement with pedeſtals and baſes for four columns, in a taſte of magnificence and antiquity much ſuperior to that of the other gates.

Near the city walls is a quarry of free-ſtone, from which probably the immenſe ſtones employed in the ſubaſſement of the great temple were taken, while the more ornamented parts of thoſe buildings were ſupplied from a quarry of coarſe white marble weſt of the city, and at a greater diſtance. In the firſt quarry there are ſtill remaining ſome vaſt ſtones cut and ſhaped for uſe. One of theſe ſtones thus ſhaped, but not entirely detached from the quarry at the bottom, we found to be 70 feet long, 14 broad; and 14 feet five inches deep. This ſtone, according to theſe dimenſions, contains 14,128 cubic feet, and, were it *Portland* ſtone, ſhould

ſhould weigh about 2,270,000 pounds avoirdupoiſe, or about 1135 tons.

The inhabitants of this country, both *Mahometans*, *Jews*, and *Chriſtians*, all confidently believe that *Solomon* built both *Palmyra* and *Balbec*. Indeed, the ruins of both anſwer our ideas of his power and riches, and it is not difficult to diſcover his wiſdom in the former, and his love of pleaſure in the latter. It is probable that his character as a wiſe and yet voluptuous Prince, may have given riſe to an opinion, which, with reſpect to *Balbec* at leaſt, ſeems to have ſcarce any other foundation; for an Eaſtern Monarch could not enjoy his favourite pleaſures in a more luxurious retirement, than amidſt the ſtreams and ſhades of *Balbec*. Many ſtories are there told of the manner in which he ſpent his hours of dalliance in this retreat: a ſubject on which the warm imagination of the *Arabs* is apt to be too particular.

Whether the *Phœnicians* did not erect theſe temples in the neighbourhood of their capital, may be a more reaſonable enquiry: for it is pretty certain, that the ſun was worſhipped here in the flouriſhing times of that people, when this plain was probably a part of their territory.

According to *Macrobius*, the city derived both its name and worſhip from *Heliopolis* in *Egypt*; and he obſerves, that the ſtatue of *Heliopolitan Jove* was brought from thence to this city. "This Divinity, he obſerves, was both "*Jupiter* and the *Sun*. This, he adds, ap- "pears by the rites of the worſhip, and by the

" the attributes of the ſtatue, which is of
" gold, repreſenting a perſon without a beard,
" who holds in his right hand a whip, like a
" charioteer, and in his left a thunderbolt, to-
" gether with ears of corn, all which mark
" the united powers of *Jupiter* and *Apollo*; and
" the temple excels in divination."

But inſtead of looking for buildings of the *Corinthian* and *Ionic* order in the *Jewiſh* and *Phœnician* hiſtory, it may be thought more proper to enquire for them during the time when the *Greeks* poſſeſſed this country: but from *Alexander's* conqueſt of it to that of *Pompey*, we do not find them mentioned; from which reaſon we conclude, that they muſt be works of a later date; and, indeed, *John* of *Antioch*, ſurnamed *Malala*, ſays, that *Ælius Antoninus Pius* built a temple to *Jupiter* at *Heliopolis*, near *Libanus*, in *Phœnicia*, which was one of the wonders of the world. This is the only hiſtorian who mentions the building of a temple in this city.

TRA-

# TRAVELS
## INTO
## *SYRIA* and the *HOLY LAND*,
## BY
## THOMAS SHAW, D. D.

### CHAP. I.

*A Deſcription of* Latikea, *anciently the City of* Laodicea, *and the Stone Coffins in its Neighbourhood, with other Antiquities, and Geographical Obſervations relating to* Syria, Phœnicia, *and the* Holy Land.

I Am entering upon the deſcription of thoſe countries, where the accurate and judicious Mr. *Maundrell* has been already before me, and ſhall take notice only of ſuch things as ſeem to have been miſtaken, or omitted by him.

*Latikea* was the moſt northern city of *Syria*, at which I had an opportunity of touching. It is ſituated upon a riſing ground, with a full proſpect of the ſea, and was anciently called

*Laodicea*

*Laodicea ad mare.* There cannot be a more agreeable ſituation; the citadel affording a pleaſant, though diſtant view of the mountains of *Caramania* and *Caſſius* to the north, and of *Jebilee*, *Merkab*, *Bannias* and *Tortoſa* to the ſouth.

Several rows of columns formed of porphyry and granite are ſtill remaining here; with part of an aqueduct, the ſame, perhaps, which *Joſephus* ſays was built by *Herod.* It is a maſſy ſtructure without arches. But the principal monument of the ancient grandeur and magnificence of this city is a large triumphal arch, ſupported by pillars of the *Corinthian* order, which has been converted into a moſque. The architrave is adorned with trophies, ſhields, battle-axes, and other military weapons, while the reſt of the entablature is exceeding bold and noble. Among the ruins are diſperſed ſeveral fragments of *Greek* and *Latin* inſcriptions, but all of them miſerably defaced. A furlong to the weſtward of the city are the ruins of a beautiful Cothon, in the form of an amphitheatre, capacious enough to receive the whole *Britiſh* navy. Its mouth is about 40 feet wide, and defended by a ſmall caſtle; but it is now ſo choaked up with ſand and pebbles, that half a dozen ſmall veſſels are all that can be conveniently admitted at one time. We cannot here ſufficiently admire the induſtry and contrivance of the ancients, in making ſuch uſeful encroachments on the ſea; while we muſt contemn thoſe moderns, who from avarice, idleneſs, and want of public ſpirit, have

have ſuffered ſuch noble works to become of little ſervice to the trade and navigation of this rich and plentiful country.

Near the ſhore, about two furlongs to the northward of the city, are ſeveral ſtone coffins, ſome of which have preſerved their covers. Theſe are generally of the ſame ſhape, though larger than thoſe commonly found in *Italy*, and in the ſame manner they are adorned with beautiful decorations of ſhells and foliage, or with the buſts of men and women, ox-heads, and ſatyrs; others are pannelled, and have their covers ſupported by pilaſters of the *Corinthian* and *Ionic* orders. The rocky ground, where theſe ſtone coffins are found, is hollowed below into a number of ſepulchral chambers or vaults, from ten to thirty feet ſquare; and upon the front and ſide walls of each ſtair-caſe are curious deſigns in baſſo relievo, anſwering to thoſe on the coffins. The only proviſion that has here been made for the reception of the dead, is a range of narrow cells, wide enough to receive one of theſe coffins, and long enough for two or three, running along the ſides of moſt of theſe ſepulchral chambers. One of theſe caverns is held in great eſteem and veneration by the *Greeks*. They call it St. *Teckla*, in commemoration of ſome acts of penance and mortification ſaid to have been performed there by that firſt virgin martyr. In the middle of it is a ſpring, ſuppoſed to produce miraculous viſions, and extraordinary cures: for hither they conſtantly bring ſuch as have the rickets, jaundice, or other diſtempers; and after ſeveral ceremonies,

nies, they return with a ſteady faith in their cure: here alſo the aged and decrepid pretend to receive warnings of their approaching deaths; while the young foreſee a long train of circumſtances and events, that are to happen in the future courſe of their lives.

All the ſepulchral chambers near *Tortoſa*, *Jebelee*, and the *Serpent* Fountain, with the royal ſepulchres at *Jeruſalem*, are exactly of the ſame workmanſhip with theſe. And in one of the chambers of the royal ſepulchres, there is a coffin which reſembles *Parian* marble, and is in the form of a trunk, very elegantly carved all over with foliage, fruit and flowers: but inſtead of long narrow cells, ſome of theſe rooms have ſeveral ſtone benches, placed one over another, upon which the coffins are placed.

The greateſt part of the country between *Latikea* and *Jebilee* is ſtony and mountainous; but at the latter we begin to enter upon a moſt delightful plain, formerly the northern limits of the diſtrict of the *Aradians*. The iſland of the *Aradians*, the *Arpad* of the Scriptures, is at preſent called *Rou-wadde*, which with *El Hamath*, the ſeat of the *Turkiſh* Baſſa, ten leagues to the eaſtward, were the moſt northern ſettlements of the *Canaanites*. The proſpect of *Rou-wadde* from the continent is extremely magnificent; for at a diſtance it promiſes a continued train of fine buildings, and impregnable fortifications. This, however, is intirely owing to the height and rockineſs of its ſituation; for all its preſent ſtrength and beauty lies in a weak caſtle,

caſtle, only defended by a few ſmall cannon. Yet it was formerly ſurrounded by a ſtrong wall, built of ſtones of an immenſe bigneſs, which ſo exactly tally and correſpond with each other, that the architect might juſtly think the weight and ſymmetry alone of the materials ſufficient to withſtand the violence of the ſea, and the engines of an enemy. While in its proſperity, both art and nature ſeem to have conſpired in making it a place of conſequence; ſo that *Sennacherib* might juſtly boaſt of conquering it *.

Five miles to the ſouthward of the *Serpent* Fountain are the *Maguzzel* or *Spindles*, a name given to the pointed cylindrical little buildings, erected over the ſepulchres deſcribed by Mr. *Maundrell*. The ſituation of the country around them has ſomething in it ſo romantic, and peculiar to itſelf, that it never fails to fill the mind with an agreeable mixture of melancholy and delight. The uncommon contraſt of woods and ſepulchres, rocks and grottos; the medley of ſounds and echoes from beaſts and birds, caſcades and water-falls; the diſtant roaring of the ſea, and the compoſed ſolemnity of the place, naturally remind us of the beautiful groves and retreats of the rural deities deſcribed by the poets.

Oppoſite the northern extremity of mount *Libanus*, are the ruins of the ancient *Arka*, the city of the *Arkites*, in a moſt delightful ſituation; having to the northward a proſpect of an

* 2 *Kings* xix. 13.

extenſive plain, diverſified by an infinite variety of caſtles and villages, ponds and rivers: to the eaſtward is ſeen the ſun riſing over a long and diſtant chain of mountains; and to the weſtward, ſetting in the ſea. Here are likewiſe *Thebaic* columns and rich entablatures, that atteſt the ancient ſplendor and politeneſs of this city. *Arka* was erected on the ſummit of an adjacent mount, and by the ſituation muſt in former times have been impregnable. This mount is in the figure of a cone, and appears not to have been the work of nature, but of art. In the deep valley below the city is a ſwift ſtream, more than ſufficient to ſupply the place, yet it was thought moſt convenient to ſupply it with water from mount *Libanus*, which was united to the city by an aqueduct, whoſe principal arch could not be leſs than an hundred feet in diameter.

Two leagues to the weſt-ſouth-weſt of *Arka*, we paſs over the *Nahar el Berd*, the *Cold River*, or, according to Mr. *Maundrell*, the *Cold Waters*; a ſtream that ariſes in the northern eminences of Mount *Libanus*, and ſwelling in ſummer by the melting of the ſnow, might from thence give occaſion to the name. About two leagues from this river are the ruins of *Tripolis*, founded by the united intereſt of *Aradus*, *Sidon*, and *Tyre*, perhaps as a comman mart to thoſe maritime powers. The preſent town of *Tripoly* is built at the diſtance of half a league from the other, upon the declivity of a hill facing the ſea. It enjoys a conſiderable trade, ariſing from its own manufactures of ſilk and cotton

cotton, and thoſe brought thither from *Aleppo* and *Damaſcus*. The city walls and caſtle are of *Gothic* architecture; and the moſt extraordinary building at preſent in the place is an aqueduct, with its reſervoirs: ſome of the laſt are 20 or 30 feet high; and, being placed at proper diſtances in the town, ſupply moſt of the houſes, to their ſecond and third ſtories, with water.

Tho' *Tyre* was the chief maritime power of this country, I could not obſerve any tolerable harbour at that city. There are, indeed, the traces of a ſafe and commodious baſon within the walls; but it is ſcarcely forty yards in diameter, and yet even this port, ſmall as it is at preſent, is ſo choaked up with ſand and rubbiſh, that the boats of the poor fiſhermen, who ſometimes viſit this once famous *Emporium*, can with great difficulty enter it. This city is now called by all the nations of the *Levant* by its ancient name *Sur*.

There is nothing remarkable betwixt this place and Mount *Carmel*, that has not been taken notice of by Mr. *Maundrell*. Leaving that mount to the north-weſt, we paſs over the ſouth-weſt corner of the plain of *Eſdraelon*, formerly the lot of the tribe of *Iſſachar*, and the moſt fertile portion of the land of *Canaan*. It chiefly extends to the eaſtward, where at about 15 miles diſtance the proſpect is bounded by the mountains of *Hermon* and *Tabor*, and by thoſe on which the city of *Nazareth* is ſituated. Advancing farther into the half tribe of *Manaſſeh*, we have ſtill a fine arable country, where the landſcape is every hour changed by pieces

of rising ground, groves of trees, or the ruins of some ancient villages. At *Samaria*, the north boundary of the tribe of *Ephraim*, the country begins to grow rugged; from whence, through *Sichem*, all the way to *Jerusalem*, we find nothing but mountains, narrow passes, and valleys of different extent. The mountains of *Ephraim*, which are the largest, are most of them shaded with great forest-trees, whilst the valleys below, which are long and spacious, equal in fertility the best part of the tribe of *Issachar*. The mountains of the tribe of *Benjamin*, situated still farther to the southward, are generally more naked, but have more frequent valleys. In the district of the tribe of *Judah*, the mountains of *Quarantania*, those of *Engaddi*, and others that border on the plains of *Jericho* and the *Dead Sea*, are as high and of as great extent as those in the tribe of *Ephraim*: but some of the valleys that belong to this tribe, as that of *Rephaim*, *Eshcol*, and others, merit an equal regard with the land which *Jacob* gave to his son *Joseph* *. The western district of the tribe of *Ephraim* is nearly of the same arable and fertile kind as that of the half tribe of *Manasseh*, and is equally plain and level. The latter of these circumstances likewise agrees with the tribe of *Dan*, whose country, however, is not so fruitful, as it has in most parts a less depth of soil, and extends in a range of mountains along the sea-coast. The mountains of *Quarantania* afford a distinct view of the land

* *Gen.* xlviii. 22.

of

of the *Amorites*, of *Gilead*, and of *Baſan*, the inheritances of the tribe of *Reuben*, *Gad*, and the half tribe of *Manaſſeh*. This tract, particularly in the neighbourhood of the river *Jordan*, is in many places low, and ſhaded with tamariſks and willows; but two or three leagues from that ſtream it has a ſucceſſion of hills and valleys, that are larger and ſeem more fertile than thoſe in the tribe of *Benjamin*. Beyond theſe plains, where we are to look for the mountains of *Abarim*, the northern boundary of the land of *Moab*, the proſpect is interrupted by a very high ridge of deſolate mountains, only diverſified by a ſucceſſion of naked rocks and precipices, rendered more frightful by the multiplicity of torrents that fall on each ſide of them. Theſe mountains extend along the eaſtern coaſt of the *Dead Sea*, as far as the eye can reach, affording a moſt melancholy loneſome proſpect, that is not a little aſſiſted by the intermediate view of that large ſtagnating expanſe of water, rarely enlivened by flocks of birds ſettling upon it, or by one veſſel of commerce or paſſage. This is the general plan of that part of the *Holy Land* which fell within my obſervation.

*Jeruſalem* is encompaſſed with hills, that make it appear as if ſituated in an amphitheatre: but there is no place that I know of that affords a diſtant view of it: that from the mount of *Olives*, which is the beſt, and perhaps the fartheſt, is ſo near, that when our Saviour was there, he might be ſaid, almoſt in a literal ſenſe, to have wept *over* it. There are

now few remains either of that city as it was in our Saviour's time, or as it was afterwards rebuilt by *Adrian*, *ſcarce one ſtone being left upon another, which hath not been thrown down*. Its very ſituation is altered; for mount *Sion*, the higheſt part of the old *Jeruſalem*, is now excluded; while the places adjoining to mount *Calvary*, where Chriſt ſuffered without the gate, are now almoſt in its center.

Notwithſtanding theſe changes, it is highly probable that tradition may have preſerved the remembrance of thoſe places rendered remarkable by ſome tranſactions relating to our Saviour and his Apoſtles, which were ſo well known, that *Adrian*, out of contempt of the *Chriſtian* name, erected a ſtatue of *Jupiter* over the place of the reſurrection, another of *Venus* upon mount *Calvary*, and a third of *Adonis* at *Bethlehem*, which continued till *Conſtantine* the Great, and his mother St. *Helena*, erected over thoſe places magnificent churches, which ſtill ſubſiſt.

## CHAP. II.

### *Of the Climate, natural Productions, and Inhabitants of* Syria, Phœnice, *and the* Holy Land.

THE climate of this country differs very little from that of *Barbary*, except its being hotter. The weſterly winds are attended with rain, while thoſe from the eaſt are uſually dry, tho' they

they are ſometimes very hazy and tempeſtuous. Notwithſtanding the heat that might be expected from the ſituation of this country with reſpect to the equator, the mountains of *Libanus* are, from their extraordinary height, covered all the winter with ſnow, which, when the winds are eaſterly, affects the whole country from *Tripoly* to *Sidon* with a moſt ſubtil and piercing cold: but the other maritime and inland places, either to the north or ſouth of theſe mountains, enjoy a milder air, and a more regular change in the ſeaſons.

It is remarkable, that in travelling by night through the valleys of Mount *Ephraim*, we were attended for above the ſpace of an hour by an *Ignis fatuus* that diſplayed itſelf in a variety of extraordinary appearances: ſometimes it was globular, then like the flame of a candle; and immediately it would ſpread itſelf, and involve our whole company in its pale inoffenſive light; then at once contract itſelf, and ſuddenly diſappear; but in leſs than a minute would again become viſible, as at other times; or elſe moving from one place to another, with a ſwift progreſſive motion, would expand itſelf, at certain intervals, over two or three acres of the adjacent mountains. From the beginning of the evening the atmoſphere had been remarkably thick and hazy, and the dew was unuſually clammy and unctuous.

What are called the firſt rains uſually fall about the beginning of *November*; and the latter rains ſometimes in the middle, and ſometimes towards the end of *April*. It is obſerved in the

the country round *Jeruſalem*, that if a moderate quantity of ſnow falls in the beginning of *February*, and the ſprings overflow ſoon after, it promiſes a fruitful and plentiful year; and the inhabitants upon this occaſion make rejoicings, like the *Egyptians* upon the cutting of the *Nile*. During the ſummer ſeaſon this country is ſeldom refreſhed with rain.

The barley all over the *Holy Land* I ſaw in full ear in the beginning of *April*, and in the middle it began to turn yellow in the ſouthern diſtricts; for I found it as forward near *Jericho* in the latter end of *March*, as in the plains of *Acre* a fortnight after: but very little of the wheat was in ear at either of thoſe places; and in the fields near *Bethlehem* and *Jeruſalem* the ſtalk was ſcarcely above a foot high.

In the maritime and inland parts of *Syria* and *Phœnice*, the ſoil is of a light loamy nature, and, in plowing it, ſeldom requires more than one pair of oxen. All ſorts of grain and garden plants thrive there; but the chief produce is ſilk and cotton. The eggs of the ſilk-worm are ſent to *Canobine*, or ſome other place on Mount *Libanus*, where they are kept cool, without the danger of being hatched, till the mulberry-buds are ready for them in the ſpring.

Though the corn produced near *Latikea* is the beſt, as well as the moſt early in that part of *Syria*, yet the natives have lately neglected this branch of huſbandry, together with that of the vine, for both which it was once famous, and chiefly employ themſelves in the culture of tobacco,

bacco, which is their only article of trade; and this hath in a few years enriched the country round it.

But was the *Holy Land* as well cultivated as in former times, it would be more fruitful than the very beſt part of *Syria* and *Phœnice*, for the ſoil is generally much richer, and, all things conſidered, yields better crops. Thus the cotton that is gathered in the plains of *Zabulon*, *Eſdraelon*, and *Ramah*, is in greater eſteem than that cultivated near *Tripoly* and *Sidon*; and it is impoſſible for pulſe, wheat, or any other grain, to exceed what is commonly ſold at *Jeruſalem*. Therefore the barrenneſs, of which ſome authors complain, does not proceed from the natural unfruitfulneſs of the country; but from the want of inhabitants, the averſion to labour which prevails among the few who poſſeſs it, and the perpetual diſcords and depredations among the petty Princes who ſhare this fine country, ſo that whoever ſows is uncertain who ſhall gather the harveſt.

The parts particularly about *Jeruſalem* being deſcribed as rocky and mountainous, have therefore been ſuppoſed to be barren; but this is far from being the caſe. In the time of *Aſa* the hill country of *Judah* muſtered 580,000 *men of valour**, beſides double the number that may be ſuppoſed of old men, women and children; and even at preſent, notwithſtanding the want there has been for many ages of a proper culture, the plains and valleys, though as fertile

* 2 *Chron.* xiv. 8.

as

as ever, lie almoſt entirely neglected, while every little hill is crowded with inhabitants. It cannot be urged, that the inhabitants live there with more ſafety than in the plain country, for they have no walls or fortifications to ſecure either their villages or encampments: there are few places of difficult acceſs, and both the one and the other lie equally expoſed to the ravages of an enemy. The reaſon is, they find ſufficient conveniences for themſelves, and much greater for their cattle, which brouze upon a richer herbage; and both of them are refreſhed by ſprings of excellent water, that are much wanted in the ſummer ſeaſon, not only in the plains of this, but of other countries in the ſame climate.

Corn, wine and oil, together with milk and honey, were the food and the chief dainties of the early ages. Theſe were actually the produce of this country, as they might be ſtill in the greateſt plenty, by proper care and application. The plenty of wine alone is wanting at preſent; yet, from the goodneſs of that little which is ſtill made at *Jeruſalem* and *Hebron*, we find that theſe barren rocks, as they are called, might yield a much greater quantity, if the abſtemious *Turk* and *Arab* would encourage the cultivation of the vine.

The wild honey, which was part of the food of St. *John Baptiſt*, ſhews the plenty there was of it in the deſarts of *Judea*; and conſequently, by taking the hint from nature, and enticeing the bees into hives, the quantity might be greatly increaſed. As the mountains likewiſe

wiſe in ſome places abound with roſemary, time, ſage, and ſuch aromatic plants as the bees chiefly ſeek; ſo others are no leſs ſtocked with ſhrubs, and a delicate ſhort graſs, of both which the cattle are more fond, than of ſuch plants as are common to meadows and fallow ground. This method of grazing is not peculiar to this country, for it is ſtill practiſed all over Mount *Libanus*, the *Caſtravan* mountains, and *Barbary*, where the higher grounds are ſet apart for this uſe, and the plains and valleys for tillage. The milk of the cattle fed in this manner is not only far more rich and delicious, but their fleſh is more ſweet and nouriſhing. Theſe mountainous diſtricts have alſo been valuable on other accounts: they ſeem formerly to have been well planted with olive-trees; one acre of which, if rightly improved, is more valuable than twice the extent of arable ground. It may likewiſe be preſumed that the vine was not neglected in a ſoil and expoſition ſo proper for it to thrive in; and ſeveral parts of the *Holy Land*, no leſs than *Idumea*, that lies contiguous to it, are deſcribed by the ancients as abounding in date-trees.

I travelled in *Syria* and *Phœnice* in *December* and *January*, which was not a proper ſeaſon for botanical obſervations. However, the whole country looked verdant and chearful; particularly the woods, which chiefly abound with the gall-oak, were ſtrewed all over with a variety of anemonies, ranunculuſſes, colchicas, and mandrakes. Some pieces of ground near *Tripoly*

*poly* were full of the liquorice-plant; and at the mouth of the famous grotto near *Bellmont*, is an elegant ſpecies of the blue lily. But ſo many difficulties and dangers attend a traveller through the *Holy Land*, that he is in too much haſte to make many curious obſervations on the plants of the country. I could not however help obſerving in the beginning of *March*, that the plains between *Jaffa* and *Ramah*, and other places in the road to *Jeruſalem*, were particularly diſtinguiſhed by beautiful beds of tulips, frutillaries, and other plants of the ſame claſs. But the balſam tree is no longer found in this country, and the Dudaim or Mandrakes mentioned in the Scriptures are equally wanting. What the *Chriſtian* inhabitants of *Jeruſalem* at preſent take for that fruit, are the pods of the Jelathon, a leguminous plant peculiar to corn fields, and, by many deſcriptions I had of it, muſt be a ſpecies of the winged pea. The Boccore, or early fig, was far from being ripe in the latter end of *March*; for in the Scripture language *the time of figs was not yet*, or not before the middle or latter end of *June*: but no ſooner does the Boccore draw near to perfection, than the Kermez, or ſummer fig, the ſame that is ſold by the grocers, begins to be formed, though it is ſeldom ripe before *Auguſt*; about which time it frequently puts forth another crop, that is uſually of a much longer ſhape, and of a darker colour, hanging and ripening upon the tree, even after the leaves are ſhed; and provided the winter proves mild and temperate, is gathered as a delicious morſel

ſel in the ſpring. As the fruit of this prolific plant always precedes the leaves, when our Saviour *ſaw one of them* in full vigour *having leaves**, he might, according to the common courſe of things, juſtly *look for fruit*, and *haply* find ſome of the former or latter kind in perfection.

I ſhall now paſs from the vegetable kingdom, to the moſt remarkable rocks, foſſils, rivers, and animals of theſe countries. Theſe rocks in many places are covered with a ſoft chalky ſubſtance, in which is incloſed a great variety of corals, ſhells, and other remains of the deluge. Upon the *Caſtravan* mountains is a curious bed of a whitiſh ſtone of the ſlate kind, which in every flake unfolds a great number and variety of fiſhes, moſtly lying flat and compreſſed, yet are ſo well preſerved, that the ſmalleſt ſtroaks and lineaments of their ſcales and fins are eaſily diſtinguiſhed. The greateſt part of the mountains of *Carmel*, and thoſe of *Jeruſalem* and *Bethlehem*, are alſo covered with a white chalky ſtratum. In the former are gathered many ſtones, which being in the form, as it is pretended, of peaches, melons, olives, and other fruit, are commonly impoſed upon pilgrims, not only as thoſe petrified fruits, but as antidotes againſt ſeveral diſtempers. Indeed the olives, which are the *Lapides Judaici* of the ſhops, have always been an approved medicine againſt the ſtone and gravel. Little however can be ſaid in favour of their melons and peaches, which are only round flint ſtones of different ſizes beautified on

* *Mark* xi. 13.

the inſide with ſparry knobs, that are made to paſs for ſeeds and kernels. The chalk-ſtone of the grotto near *Bethlehem* called the Virgin's Milk; the little round Calculi called her Peas; the waters of *Jordan* and *Siloam*; the roſes of *Jericho*; beads made of the olive-ſtones of *Gethſemane*, with other curioſities of the like nature, are the preſents uſually received by pilgrims, in return for their charity.

With reſpect to the rivers, the *Jordan* is not only the moſt conſiderable in the *Holy Land*; but next to the *Nile* is by far the largeſt I have ſeen either in the *Levant* or *Barbary*. I could not, however, compute it to be more than 30 yards broad; but this is made up by its depth, which even at the brink I found to be nine feet. If then we take this, during the whole year, for the mean depth of the ſtream, which runs about two miles an hour, the *Jordan* will daily diſcharge into the *Dead Sea* about 6,090,000 tons of water. Such a quantity of water daily received, without increaſing the limits of that ſea or lake, has made ſome conjecture that it is abſorbed by the burning ſands; and others, that it is carried off through ſubterraneous cavities; or that it has a communication with the *Serbonic Lake*. But if the *Dead Sea* is, according to the general computation, 72 miles long, and 18 broad, by allowing, according to Mr. *Halley*'s obſervation, 6914 tons of vapour for every ſquare mile, there will be daily drawn up in clouds to refreſh the earth with rain or dew 8,960,000 tons

tons, which is near one third more than is brought into it by this river.

As to the bitumen for which this lake has been always remarkable, I was told, that it is raiſed at certain times from the bottom in large hemiſpheres; which on their touching the ſurface, and being acted upon by the external air, burſt with a great ſmoke and noiſe, and diſperſe themſelves in a thouſand pieces. This, however, only happens near the ſhore: for in greater depths the eruptions are ſuppoſed to diſcover themſelves only in the columns of ſmoke that are ſometimes obſerved to ariſe from the lake. This bitumen is probably accompanied on its riſing with ſulphur, as both are found promiſcuouſly upon the ſhore. The latter exactly reſembles common native ſulphur; and the former is brittle, yielding upon friction, or by being ſet on fire, a fetid ſmell; it is alſo as black as jet, and exactly of the ſame ſhining appearance.

All over this country are plenty of game of all kinds, as teal, ſnipes, woodcocks, francoleens, partridges, *&c.* antilopes, hares and rabbits. Theſe are caught by hawking and the chace; for whenever the *Turks* or *Arabs* of better faſhion travel, or go out for diverſion, they take with them half a dozen hawks, and the ſame number of greyhounds. The latter are generally ſhagged, and much larger than thoſe of *England*; but the hawks are moſtly of the nature and ſize of our goſs-hawks, and are ſo ſtrong as to bring down a buſtard, and ſtop an antilope in full career. In the laſt caſe they

ſeize on the animal's head, and make a continual fluttering with their wings till they are relieved by the greyhounds.

The only uncommon animals I ſaw were the Skinkore, and the Daman Iſrael. The former are in great numbers in a fountain near *Bellmont*, and differ only from the common water eſts, in the extent and form of their fins, which in the males begin from the tip of the noſe, and run the whole length of the neck and back, to the extremity of the tail, and turning under it reach to the navel: but the tails only of the females are finned. As the *Turks* eſteem the body and tail of this animal great provocatives, they purchaſe them at an extravagant price.

The Daman Iſrael, which ſignifies *Iſrael's* Lamb, is the Saphan of the Scriptures, and is an animal of Mount *Libanus*, though it is common in other places of this country. It is of the ſize of the rabbit; but is of a browner colour, with ſmaller eyes, and a more pointed head. The fore feet are ſhort, and the hinder very long in proportion to them. They ſometimes burrow in the ground, though they uſually ſhelter themſelves in the holes and clefts of the rocks.

As to the rational inhabitants, beſides the *Greeks*, *Maronites*, *Romans*, and other ſects of *Chriſtians*, there are *Turks*, *Arabs*, *Turkumans*, *Suories*, and *Druſes*. Of theſe the *Turks* are the maſters of the cities, caſtles and garriſons: the *Arabs* and *Turkumans* poſſeſs the plains; the former living as uſual in tents, and the other in

moveable hovels; while the *Suories*, who are perhaps the deſcendants of the original *Syrians*, cultivate the greateſt part of the country near *Latikea* and *Jebilee*, and the *Druſes* maintain a kind of ſovereignty over the *Caſtravan* mountains. By what I could learn, the *Suories* and *Druſes* differ but little in their religion, which is a mixture of the *Chriſtian* and *Mahometan*, for they equally revere the Goſpels and the Koran.

## CHAP. III.

*A Deſcription of* Arabia Petræa. *Some remarkable Monuments ſtill remaining in that Country. Of the Journey of the* Iſraelites *to the Land of* Canaan.

IF leaving *Egypt* on the right hand, we proceed directly forwards into the land of *Edom*, we ſhall be preſented with very different proſpects from thoſe in *Canaan*. We ſhall not be entertained with the view of any paſtures covered with flocks, or valleys enriched with corn. Here are no olive-yards or vineyards; but the whole is a deſolate loneſome wilderneſs, only diverſified by ſandy plains and mountains, formed of naked rocks and craggy precipices. This country is never, except ſometimes at the equinoxes, refreſhed with rain; the few hardy vegetables produced there are ſhrunk by a perpetual drought, and the

dews of the night are in a manner rendered insufficient for the purposes of vegetation, by the scorching heat of the sun in the day: the intense cold of the one, and the heat of the other, clearly account for the provision of providence, in spreading over the *Israelites, a cloud to be a covering by day, and fire to give light* (and heat) *in the night season* †.

In travelling from *Cairo* to Mount *Sinai*, the heavens were every night our only covering; a carpet spread on the sand was our bed; and a change of raiment, made up into a bundle, served for a pillow. Our camels (for horses and mules require too much water to be employed in these deserts) were made to lie round us in a circle, with their faces looking from us, while their loads and saddles were placed by us behind them. In this situation they served us as so many guards and sentinels, they being watchful animals, and awaking with the least noise.

As in these long and dreary deserts there is no chance of meeting with the least hospitality or entertainment, we were obliged to carry along with us every thing necessary for so long and tedious a journey. We took care, in the first place, to provide ourselves with a sufficient number of goats-skins, which we filled with water every four or five days, or as often as we found it. Barley, mixed with a few beans, or else the flour of one or other of them made into balls, was the provender we took for our

† *Psal.* cv. 39.

camels.

camels. We provided for ourſelves wheat-flour, biſcuit, potted fleſh, honey, oil, vinegar, olives, lentils, and ſuch things as would keep two months, the ſpace commonly taken up in performing this journey. Nor ſhould the wooden diſh or copper pot be forgot, that made up our kitchen furniture: the latter was a neceſſary utenſil for cooking our proviſions, the other for ſerving them up, or kneading our unleavened cakes.

When we were either to boil or bake, the camels dung left by ſome preceding caravan was our common fuel, which, after its being expoſed a day or two in the ſun, catches fire like touchwood, and burns as bright as charcoal. No ſooner was our food prepared, whether it was potted fleſh boiled with rice, a lentil ſoup, or unleavened cakes ſerved up with oil or honey, than one of the *Arabs*, placing himſelf upon the higheſt ſtation he could find, invited three times, with a loud voice, all his brethren, *the ſons of the faithful*, to come and partake of it; though none of them were in view, or perhaps within a hundred miles of us. This cuſtom they conſtantly maintain as a token of their benevolence, as it would likewiſe be of their hoſpitality, had they opportunity of ſhewing it.

We travelled in this country during the months of *September* and *October*, at which time the atmoſphere was perfectly ſerene and clear, all the way from *Cairo* to *Corondel*; but from thence to Mount *Sinai* the tops of the mountains were ſometimes capped with clouds, and would thus continue the whole day. This was

ſoon

ſoon ſucceeded by a violent tempeſt, the heavens became overſpread with clouds, which during almoſt the whole night, diſcharged themſelves in thunder, lightning and rain: but I was informed by the Monks that theſe tempeſts rarely happen above once in two or three years; and that, except on theſe extraordinary occaſions, the courſe of the weather is the ſame throughout the whole year; the ſky being generally clear, and the winds blowing briſkly in the day, and ceaſing in the night.

Where theſe deſarts are ſandy and level, the horizon is as fit for aſtronomical obſervations as the ſea, which at a diſtance theſe parts nearly reſemble. It was there ſurpriſing to obſerve in what an extraordinary manner every object appeared to be magnified; for a ſhrub ſeemed as big as a tree, and a flock of achbobbas, birds nearly reſembling the ſtork, might be miſtaken for a caravan of camels. This ſeeming collection of waters always advances about a quarter of a mile before us, while the intermediate ſpace appears in one continued glow, from the quivering undulating motion of that quick ſucceſſion of exhalations that are extracted by the powerful influence of the ſun. This violent heat may likewiſe be the reaſon why the carcaſſes of the camels and other animals that lie expoſed in theſe deſarts are ſoon drained of that moiſture which would otherwiſe diſpoſe them to putrefaction, and why they continue there a number of years without mouldering away. To the ſame cauſe, added to the coldneſs of the night, we may attribute the plentiful dews,

that

that would frequently wet us to the ſkin: but no ſooner was the ſun riſen, and the air a little heated, than the miſts were diſperſed, and the moiſture of the ſands evaporated.

Springs and wells of water are ſo very rare in theſe parts, that we may well account for the ſtrife and contention there was formerly about them. In the middle road between *Cairo* and Mount *Sinai*, I do not remember to have heard or taſted of above five, all which were either brackiſh or ſulphureous: but the diſagreeableneſs of the taſte is compenſated by the wholeſome quality of the waters, which provoke an appetite, and are remarkably lenitive and diuretic; ſo that few perſons are ſeized with any illneſs in paſſing through theſe loneſome and ſultry deſarts.

The *Iſraelites*, when they ſet out to take poſſeſſion of *Canaan*, paſſed through this country. They departed from the Land of *Goſhen*, which was a part of *Rameſes*, or of the *Heliopolitan Nomos*, bordering upon the banks of the *Nile*, near *Heliopolis*. They at firſt travelled in an open country, the ſame, perhaps, thro' which their forefathers paſſed in going into *Egypt*: but being advanced about fifty miles from *Cairo*, it appears that they entered the breach of the northern mountains which continue without interruption to the *Red Sea*. While they were in this ſituation *Pharaoh* might well cry, *They are intangled in the land, the wilderneſs* (between the mountains of *Moc-catte* and *Suez*) *hath ſhut them in* *; and he having ſent an army

* *Exod.* xiv. 3.

in

in purſuit of them, the *Egyptians* might juſtly imagine they had no way to eſcape: for the mountains of *Moc-catte* would deny them a paſſage to the ſouthward, as thoſe in the neighbourhood of *Suez* would be a barrier to the northward, towards the land of the *Philiſtines*; and the *Red Sea* was before them to the eaſt, while *Pharaoh* cloſed up the valley behind them with his chariots and horſemen. This valley ends at the ſea, in a ſmall bay formed by the eaſtern extremities of theſe mountains, and is ſtill called *Beni Iſrael*, that is, *the road of the Iſraelites*, from a tradition kept up by the *Arabs* to this day, of their having paſſed through it; and alſo *Baideah*, perhaps from the miracle that was wrought near it, of dividing the *Red Sea*, and therein deſtroying *Pharaoh*, with his chariots and horſemen. At the eaſtern extremity of this valley the mountain is ſtill called *Jibbel At-tackah*, or *the Mountain of Deliverance*.

Oppoſite this mountain, at ten miles diſtance, is the deſart of *Sdur*, the ſame with *Shur* *, where the *Iſraelites* landed, after they had paſſed thro' the interjacent gulph of the *Red Sea*. The ſituation of this gulph is nearly north and ſouth, in a poſition very proper to be traverſed by that ſtrong eaſt wind which was *ſent to divide it* †. And here it may be proper to obſerve, that the diviſion thus made in the channel; the *making the waters to ſtand on a*

* *Exod.* xv. 22. † *Exod.* xiv. 21.

*heap*;

*heap* ‡; *their being a wall to the Iſraelites on the right hand and on the left* ‖; beſides this paſſage lying at the diſtance of at leaſt 20 miles below the extremity of the gulph; are circumſtances that ſufficiently evince its being a miraculous event, and contradict all ſuch idle ſuppoſitions as pretend to account for it from the nature and quality of tides, or from any ſuch extraordinary receſs of the ſea as *Joſephus* ſuppoſes.

On our travelling from *Sdur* towards Mount *Sinai*, we came into the deſart of *Marah*, as it is ſtill called, where the *Iſraelites* met with the bitter waters, or waters of *Marah* *. As this did not happen till they had been three days in the wilderneſs, we may probably fix them at *Corondel*, where there is a ſmall ſtream, which, unleſs it be diluted by the dews and rains, ſtill continues brackiſh. Near this place the ſea forms a large bay, called *Berk el Corondel*, remarkable for a ſtrong current that ſets into it from the northward. The *Arabs* preſerve a tradition that at this place a numerous hoſt was formerly drowned; doubtleſs occaſioned by what we are informed of in *Exod.* xiv. 30, that *the Iſraelites ſaw the Egyptians dead upon the ſhore*.

We find nothing remarkable till the *Iſraelites* encamped at *Elim* †, which is near thirty miles from *Corondel*, and two leagues from *Tor*: but at *Elim* I found only nine of the twelve wells

‡ *Pſal.* lxxviii. 13. ‖ *Exod.* xiv. 22.
* *Exod.* xv. 23.
† *Exod.* xv. 27. *Numb.* xxxiii. 9.

men-

mentioned by *Moſes*, the other three being filled up by thoſe drifts of ſand that are common in *Arabia*. This loſs is however made up by the great increaſe of the palm-trees, the 70 having increaſed to above 2000. Under their ſhade is the *Hammam Mouſa*, the *Bath of Moſes*, for which the inhabitants of *Tor* have an extraordinary veneration, informing us that here *Moſes* encamped with his particular houſhold.

From *Elim* we have a diſtinct view of Mount *Sinai*, the wilderneſs of *Sin*, as it is ſtill called, lying between. We croſſed theſe plains in nine hours, and were amuſed all the way with the ſight of a variety of lizards and vipers, that are here in great numbers. I was not ſo fortunate as to ſee the famous inſcription ſaid to be engraven upon the rocks, juſt as we turn into the valley that conducts us to Mount *Sinai*. *Sin* was the firſt place where God gave the *Iſraelites* manna, and therefore ſome authors have ſuppoſed that this inſcription was left as a monument to future generations of that bleſſing.

We were near twelve hours in paſſing the many windings and difficult ways that lie between the deſarts of *Sin* and *Sinai*. The latter is a beautiful plain, near three leagues long, and above one in breadth. It lies open to the north-eaſt, where we entered it; but to the ſouthward it is cloſed by ſome of the lower eminences of Mount *Sinai*, ſome of the more lofty parts of that mountain making ſuch encroachments upon the plain, as to divide it into

to two, each of them capacious enough to receive the whole encampment of the *Iſraelites*. That which lies to the eaſtward of the mount may be the deſart of *Sinai* properly ſo called, where *Moſes ſaw the Angel of the Lord in the burning buſh, when he was guarding the flocks of* Jethro. Over the place of this divine appearance is erected the Convent of St. *Catharine*, which belongs to the *Greeks*, and is 300 feet ſquare, and above 40 in height. The ſpot where the burning buſh ſtood is honoured with a little chapel, which is held in ſuch veneration, that, in imitation of *Moſes*, the Monks put off their ſhoes whenever they enter it. This, with ſome other chapels dedicated to particular ſaints, are included within the church, as they call it, of the Transfiguration, which is a large beautiful ſtructure, covered with lead, and ſupported by two rows of marble columns. The floor is elegantly adorned with a variety of devices in *Moſaic* work, as are alſo the floor and walls of the *Preſbyterium*. Upon the latter is repreſented the figure of the Emperor *Juſtinian*, with the hiſtory of the transfiguration; and upon the partition that ſeparates the *Preſbyterium* from the body of the church is placed a ſmall marble ſhrine, in which they pretend to have preſerved the ſkull and one of the hands of St. *Catharine*. For the appearance of this church on the outſide ſee the plate.

[The Empreſs *Helena* ſeems to have laid the foundation of this great convent in a tower which ſhe probably built for her own conve-

nience, when she came here, as well as for the Monks. It is in the heart of the convent, where the Archbishop's lodgings now are: it has three chapels, and is still called St. *Helena's* Tower. This convent is built on a descent; but the design seems to have been to raise the lower part by a great number of arches, many of which remain; to have built the first floor on a level, and have erected more on it. There is nothing of ancient building but these walls and arches, and the church, which are well built of large hewn stone, of a coarse red granite. The walls are six feet thick, but some parts of them are ruined: however, there is a walk all round on the top of them, and they have little square towers at each corner, and in the middle of each side. The convent is very irregular and ill built, of unburnt brick.]*

Pilgrims are not admitted into this convent by the door, which is never opened but when the Archbishop, who usually resides at *Cairo*, is to be installed: we were therefore drawn up by a windlass, near 30 feet high, and then taken in at a window by some of the lay-brothers, who attend there for that purpose. These and the Papasses or Presbyters, who are commonly called Kalores, make in all about 150 in number, and chiefly subsist upon the provisions sent them monthly from *Cairo*. [They have their mills, bakehouses, and other

* All the articles inclosed in crotchets thus [ ] are from Dr. *Pococke's* Description of the East.

offices

offices that are neceſſary for people who muſt have every thing within themſelves.] They live a very ſtrict and auſtere life, abſtaining not only from fleſh, but from butter, milk, and eggs; none of which we were permitted to bring into the convent, though we could have purchaſed them of the *Arabs*. They undergo the leaſt mortification on the days when they receive from their ſiſter convent at *Tor*, or from *Meenah el Dſahab*, a quantity of ſhell-fiſh, crabs, or lobſters, all other fiſh being prohibited by their inſtitution. They chiefly ſubſiſt on bread, to which is added a portion meaſured out to each perſon of olives, oil, and vinegar, ſallad and pot-herbs; or of dates, almonds, figs, and parched pulſe. Mount *Sinai* hangs over this convent, but St. *Helena* cauſed a ſtone ſtaircaſe to be carried up to the top; but at preſent moſt of theſe ſteps are either waſhed out of their places, removed, or defaced by time; ſo that the aſcent, being very fatiguing, is frequently impoſed upon the Monks as a penance. However, at certain diſtances the Fathers have erected ſeveral little chapels, as breathing-places, dedicated to one or other of their ſaints, who are always invoked upon theſe occaſions to engage them to lend their aſſiſtance.

Though nothing that can be properly called ſoil is to be found in theſe parts of *Arabia*, theſe Monks have, in a long proceſs of time, covered over with dung and the ſweepings of their convent, near four acres of theſe naked rocks; which produce as good cabbages, ſal-

lads, roots, and all kinds of pot-herbs, as any ſoil and climate whatſoever. They have likewiſe raiſed apple, pear, plum, almond, and olive trees, not only in great numbers, but alſo of excellent kinds. The pears, in particular, are ſo eſteemed at *Cairo*, that a preſent of them is ſent every ſeaſon to the Baſſa, and to perſons of the firſt quality. Their grapes are alſo not inferior, either in ſize or flavour, to any whatſoever. Thus this little garden demonſtrates, how far an indefatigable induſtry may prevail over nature.

[On the ſummit of the mountain they pretend to ſhew a print in the rock where the body of St. *Catharine* lay; for they affirm, that ſhe being tied to a wheel at *Alexandria*, under the Emperor *Maxentius*, in order to be put to death, the wheel ſnapped in pieces, and ſhe being afterwards beheaded, her body, according to her prayer, that it might not fall into the hands of the infidels, was carried by Angels to the top of the mountain, from whence the Monks brought it to the convent, ſoon after that edifice was finiſhed.]

The ſummit of this mountain is ſomewhat conical, and not very ſpacious. The *Mahometans* as well as the *Chriſtians* have there a ſmall chapel for public worſhip. We were here ſhewn the place where *Moſes* faſted forty days *, where he received the Law †, where he hid himſelf from the face of God ‡, and where his hand was ſupported by *Aaron* and

* *Exod.* xxiv. 18, and 34, 28. † *Exod.* xxxi. 18. ‡ *Exod.* xxxiii. 22.

*Hur*

*Hur* at the battle with *Amaleck* ||, with many other places mentioned in the Scriptures.

Having without much difficulty deſcended down the weſtern ſide of this mountain, we came into the plain of *Rephidim*, where is ſtill to be ſeen that extraordinary antiquity, the rock of *Meribah* §, which has continued without the leaſt injury from time or accidents. This is a block of granite marble, about ſix yards ſquare, lying tottering and looſe, as it were in the middle of the valley; ſeeming as if it had once belonged to Mount *Sinai*, which hangs all over this plain in a variety of precipices. The waters that guſhed out, with the ſtream that flowed down it, have hollowed a channel acroſs one corner of this rock, about twenty inches wide, and two deep, that appears to be incruſted all over, like the inſide of a tea-kettle which has been long in uſe. Moſs grows in this channel and all over it, we ſee a great number of holes, ſome four or five inches deep, and one or two in diameter, the lively demonſtrative tokens of their having been ſo many ſprings. It is evident that neither chance nor art could be concerned in the contrivance; every circumſtance points out a miracle, and, like the rent in the rock of Mount *Calvary* at *Jeruſalem*, this ſtone never fails to fill the mind of every beholder with a religious ſurprize *.

|| *Exod.* xvii. 9, 12. § *Exod.* xvii. 6.

* What the pious and learned Dr. *Shaw* here takes to be a piece of the very rock ſtruck by

We were ſhewn by the Monks ſeveral other remarkable places about this mountain; as where *Aaron's* calf was molten; where the *Iſraelites* danced at its conſecration; where *Corah* and his company were ſwallowed up; and where *Elias* concealed himſelf when he fled from *Jezebel:* but they accompanied the hiſtory of theſe and other places with ſuch ridiculous tales, as will not bear a repetition.

Before I leave this mountain, it will be proper to obſerve, that the part of it which lies to the weſtward of the plain of *Rephidim*, conſiſts of a hard reddiſh marble, like porphyry; but is diſtinguiſhed from it, by the repreſentations which every part of it gives us of little trees and buſhes. Theſe impreſſed figures reſemble the tamariſk, the moſt common and flouriſhing tree of theſe deſarts. I have ſeen

*Moſes*, appears to be nothing more than a natural production. The learned Dr. *Pococke* ſaw this ſtone, and ſays, that in one of the roads from the convent of *Suez* there is exactly ſuch another, with the ſame ſort of openings all down, and the ſigns where the water ran. See *Dr.* Pococke's *Deſcription of the Eaſt*, Vol. I. page 143, and 147. Mr. *Norden* obſerves, that "there is ſhewn in St. "*Mark's* church at *Venice*, a ſquare piece of "marble that was brought from Mount *Sinai*, "and which they pretend to be the very ſtone "which *Moſes* ſtruck. It is a granite of ſo fine a "grain, that it comes very near to porphyry. "We find many of the like kind in *Egypt*." Norden's *Travels* 8vo. Vol. I. page 144.

ſome

ſome branches of this foſſil tamariſk, as I chuſe to call it, that were near half an inch in diameter: yet the conſtituent matter, which was of a dark mineral appearance reſembling the powder of lead ore, crumbled away by touching it, like *Armenian* bole.

The *Iſraelites* afterwards entered the deſart of *Paran*, which lies half way between *Sinai* and *Corondel*, and ſtill preſerves it ancient name. From this wilderneſs *Moſes* ſent a man out of every tribe to ſpy out the land of *Canaan*, who returned, after being abſent forty days, to *Kadeſh Barnea*, which is eleven days journey from Mount *Horeb*; but from *Kadeſh* they were ordered to turn into the wilderneſs by the *Red Sea*; and as a puniſhment for their murmurings, infidelity, and diſobedience, were commanded to advance no farther towards the land of *Canaan*. Their marches now were called compaſſing of Mount *Seir*; and their wandering for 38 years was probably confined to that neck of land that is bounded by the gulphs of *Eloth* and *Heroopolis*.

But to return to the natural curioſities of this deſolate country: amongſt the foſſils, the Selenites is obſerved to ſhoot itſelf ſometimes for 30 or 40 yards together in a great variety of ſhapes and colours. The Pſeudo-fluor of the naturaliſts alſo gives a wonderful glaring to the rocks, and frequently diſtinguiſhes itſelf in large expanſions, like the Selenites; but the marble called *Thebaic*, from its being dug in the mountains of that diſtrict, is much more com-

common, and ſeveral of the quarries are ſtill remaining, from whence the *Egyptians* received their obeliſks, and other large pieces of that marble. A canal was formed from the *Nile* to each of theſe quarries, ſo that by putting them upon a float, they could eaſily convey them, eſpecially at the time of the inundation, to the place where they were to be erected. This marble is alſo called granite, from the number of little grains of which it ſeems to be compoſed. In ſhort, between *Cairo* and *Suez* are an infinite number of flints and pebbles, all of them ſuperior to the *Florentine* marble, and in the variety of their figures and repreſentations frequently equal to the *Mocha* ſtone.

Though there is no great variety of plants in theſe deſarts, and the few that are found are generally in the clifts of barren rocks, or are ſupported on the ſandy plains by the nightly dews; yet the ſurface of the *Red Sea*, when calm, diſcovered, on our rowing over the port of *Tor*, ſuch a diverſity of marine vegetables, that they appeared like a foreſt under water, and you have the additional pleaſure of ſeeing a great variety of urchins, ſtars and ſhells, of the moſt beautiful and uncommon kinds.

In travelling through the deſarts we were frequently offended with little ſwarms of locuſts and hornets; both of them of an unuſual ſize, and of the ordinary colours. Locuſts ſprinkled with ſalt and fried are in taſte not much unlike the river cray-fiſh: the *Jews* were allowed to eat them; and upon them St. *John* the Baptiſt

tiſt fed in the wilderneſs. The vipers, eſpecially in the wilderneſs of *Sin*, were very dangerous and troubleſome; for both our camels, and the *Arabs* who attended them, were every moment in danger of being bitten by them; but the lizard kind, from the variety of their ſhapes and ſpotted coverings, we could view with more ſafety and pleaſure.

Near *Cairo* we ſaw ſeveral flocks of the Achbobba, which is as large as a capon, and feeds on the carrion and naſtineſs thrown without the city. Its plumage is black and white; and in its form it differs but little from the ſtork. The Achbobbas are harmleſs birds, and are eſteemed by the *Mahometans* as ſomewhat ſacred, on which account the Baſſa diſtributes two bullocks among them every day: this ſeems a relic of the ancient *Egyptian* ſuperſtition. At *Corondel* I ſaw two antilopes, and two doves; but beſides theſe and a few ſpecies of inſects, I did not meet with any other animal; for there is no place in the world which abounds leſs in living creatures, or, perhaps, where nature has made leſs proviſion for their ſuſtenance. The quails muſt have been fed, as well as brought by a miracle, if they had continued alive with the *Iſraelites*; and without the like miracle, they would in the wilderneſs have died with thirſt. We cannot therefore ſufficiently admire the care and wiſdom of the Almighty in providing the camel for the paſſage of theſe and other deſolate countries: for if this ſerviceable animal was not able to

ſub-

ſubſiſt ſeveral days without water; or if it required a quantity of nouriſhment proportionable to its bulk, the travelling in theſe parts would be either extremely cumberſome and expenſive, or altogether impracticable.

# THE TRAVELS OF Mr. JOHN THEVENOT, IN THE LEVANT.

## CHAP. I.

*The Author ſets ſail from* Civita Vecchia, *and arrives in* Sicily, *with a Deſcription of that Iſland and its Coaſts. He thence proceeds to* Malta, *which he alſo deſcribes, and then ſailing into the* Archipelago, *viſits the Iſles of* Cerigo, Zia, *and* Andra, *and then ſails to* Troy, Gallipoli, Nice, Nicopolis, Nicomedia, Chalcedon, Rodoſto, *and* Heraclea; *with ſome Account of the Iſlands in the* Propontis, *and of the* Grecian *Monks of St.* Baſil.

OUR Author embarked at *Civita Vecchia* on the 2d of *June*, 1655, and came to an anchor before the Port of *Meſſina* in *Sicily* in ſeven days. This city lies oppoſite to *Reggio* in *Italy*, from which it is diſtant about 60 miles. It was built by the *Meſſinians* of *Peloponneſus*, from whom it took its

its name, it being anciently called *Zande*. Its harbour is naturally ſafe, and round it are ſeveral handſome palaces, which form an agreeable proſpect. The entrance of the port is ſecured by a tower on the ſide of the mole, and by another in the midſt of it. Oppoſite to the cathedral is a grand piazza, in the middle of which is the theatre, where the Viceroy of *Lepanto* is repreſented in braſs, and near it is a ſtatue of Don *John* of *Auſtria*.

The Novitiate of the Jeſuits ſtands upon a hill that overlooks the town, which is very rich, from its great trade in ſilk. It is an archiepiſcopal ſee. Every thing is cheap, but the wines are ſtrong, though bad; and as there are no inns for ſtrangers, they are obliged to lodge in a wretched tavern by the harbour.

The ſtraights are rendered dangerous by the rock *Scylla* on the ſhore of *Italy*, and the meeting of two contrary eddies called *Charybdis*, the waves of which beating and claſhing againſt each other, make a noiſe that ſeems to reſemble the barking of dogs.

*Sicily* is of a triangular form, with three capes. That now called *Difaro* was anciently *Pelorus*; *Paſſaro* anciently *Pachinis*; and *Bocho* formerly *Lilibæum*. It is but three miles diſtant from *Italy*, from which it is ſeparated by the above dangerous ſtreights called the *Pharo* of *Meſſina*; and is the moſt conſiderable iſland in the *Mediterranean*, both for bigneſs and fertility; for it is 700 miles in circumference, and produces plenty of corn, excellent wines, olives, and all the neceſſaries of life, ſo that it

it is called the granary of *Italy*. It contains many rich towns, but has ſuffered greatly by the eruptions of Mount *Gibello*, or *Ætna*, as it is ſtiled by the ancients, which has frequently caſt forth flames, and torrents of melted matter.

The *Sicilians* are revengeful, haughty, and jealous, eſpecially of the *French*, whom they ſuſpect not to have forgot the *Sicilian* veſpers, and for that reaſon always wear their daggers by their ſides, even in their ſhops and workhouſes.

From *Meſſina* he ſailed to *Agouſta*, which is but an ordinary town with one ſtreet; but the country about it produces excellent wine, that has a ſtrong flavour of violets: then coaſting along by *Syracuſe*, formerly the metropolis of *Sicily*, and the birth-place of the great *Archimedes*, (the country about which produces excellent muſcadine) he made the iſle of *Malta*, which was formerly called *Melita*, from its producing plenty of honey.

*Malta* is a low iſland, and the ſoil a ſoft chalky rock; yet here are very good fruits, as figs and melons, which grow without care; grapes which are good to eat, but not fit for wine; and alſo cotton, but little or no corn, that being brought thither from *Sicily*. The air is ſo hot that there is no walking in the ſun, and the nights are as intolerable, if not through the heats, yet through the ſtinging of the muſkitoes. Head-aches and ſore-eyes are there common and dangerous. The people drink their wine with ice; and notwithſtand-

ing the heat of the climate, there are no venomous creatures in the iſland, which is attributed to St. *Paul's* benediction. The iſland is populous, and the people are of a brown complexion, and very revengeful. The women are beautiful and familiar; for though they hide their own faces with their mantle, they ſee every body's elſe. They ſpeak *Arabic*, but *Italian* is alſo common among them.

Here are ſeveral ports and creeks, but the chief havens are the Great Port, and that called *Marſamouchet*. In the Great Port all the galleys belonging to the Knights of *Malta* are laid up; and all the veſſels that are to make any ſtay at *Malta* put in there, and are ſhut up with an iron chain. Thoſe veſſels which are to make but a ſhort ſtay enter the port at *Marſamouchet*.

This iſland was ſucceſſively ſubject to the *Phœnicians*, *Carthaginians*, and the *Romans*; but the Emperor *Charles* V. gave it to the Knights of St. *John* of *Jeruſalem*, after they had loſt the iſland of *Rhodes*, which they had defended 200 years againſt all the power of *Turky*; but they had no ſooner obtained it, than Sultan *Soliman*, reſolving to extirpate them who had given him ſo much trouble, ſent a powerful army againſt them; but he was forced to abandon the iſland in *September* 1565, after he had loſt above 20,000 men in the attempt. The Knights being thus delivered, reſolved to build a new town, where the Grand Maſter and all the Knights of the Order might conveniently dwell. They pitched upon the neck

of land where the caſtle of St. *Erme* ſtands; and *John La Valetta*, the Grand Maſter, who laid the firſt ſtone, called it *Valetta* from his own name. It has been ſince ſo ſtrongly fortified that none exceed, and few places equal it. The entrance into the port is defended by the caſtle of St. *Erme*; by the barracks, which have nine pieces of cannon, and by a baſtion; and on the other ſide, by the caſtle of St. *Angelo* and a tower. Theſe barracks are very delightful, they having groves of orange and lemon trees planted in viſtos, and many fountains, by which the water is thrown to a great height. The other part of the town is ſurrounded with good walls, built upon very high rocks, with ſeveral baſtions and other fortifications.

From the port there is an aſcent to the town, which is but ſmall, though very beautiful. It has but two gates, one of which leads to the port, and the other to the country. There are here ſeveral churches, among which that of St. *John* is the principal. On one ſide of it is a fine piazza, and at each angle a fountain. It is a large building paved with beautiful marble, and adorned above with many colours taken from the infidels. They alſo here pretend to have many relics, and in particular St. *John* the Baptiſt's right hand. Among the ſeveral admirable buildings in the town, is the palace of the Grand Maſter, in which is a magazine of arms for 35 or 40,000 men, which are kept very clean and in great order. This palace looks into a large ſquare,

in the midſt of which is a noble fountain, that throws up great quantities of water to a conſiderable height, and even ſupplies the whole town. The palaces of the conſervatory and treaſury are alſo fine buildings, as are alſo the inns. The hoſpital is likewiſe well built, and the hall for the ſick Knights is hung with tapeſtry, where they are attended by Knights, and ſerved in plate. Poor travellers find entertainment here, till they can get a paſſage to the place to which they are bound, and then they are furniſhed with proviſions, and their charges paid through their voyage.

The Jeſuits have a well built houſe and a college; and even the meaneſt houſes make a good ſhew, they being all flat-roofed, and built of large ſquare white ſtone, which retains its colour long, and ſeems always new. The ſtreets however are incommodious, from their being always up and down hill, but they are wide and ſtrait. The handſomeſt of theſe reaches from the Caſtle of St. *Erme* to the Royal Gate, which is almoſt a mile in length.

The adjacent country is full of gardens, and very agreeable places of pleaſure. About 12 miles from the city the Grand Maſter has a palace built in the form of a caſtle, the halls of which are adorned with excellent paintings. It has very neat gardens filled with orange, citron, and olive trees, with ſeveral beautiful fountains; and at a ſmall diſtance is a grove ſtocked with game for his diverſion.

Five miles from *Malta* is the iſland of *Gozo*, which is twelve miles in length and ſix in breadth,

breadth. It enjoys a very wholeſome air, and, though mountainous, is almoſt all cultivated; for the inhabitants delight more in tilling the land for corn, than in any other ſort of huſbandry; though it has many places well watered, and fit for gardening and paſture.

Leaving *Malta*, he ſailed by the iſle of *Sapienza*, and, having weathered Cape *Matapan*, came to an anchor in the bay of St. *Nicholas* in the iſle of *Cerigo*. Cape *Matapan* is a promontory of the *Morea*, formerly called *Tænarus*. This country is inhabited by the *Meinots*, a people who dwell in the mountains, without law or government, and live by robbing of travellers. *Cerigo* was anciently called *Porphyris*, from the great quantity of *Porphyrean* marble found there, and alſo *Cythera*. *Venus*, who is fabled to have been produced by the froth of the ſea, is ſaid to have firſt dwelt here; and ſhe had a temple near the ſea-ſide, the ruins of which are ſtill ſhewn. This is the firſt iſland in the *Archipelago*, or *Ægean* Sea. It is 60 miles in compaſs, and five from the main land; and the *Venetians*, who are maſters of it, keep a good garriſon there, on account of its being a paſs of very great importance.

From *Cerigo* he ſailed to *Zia*, leaving many inconſiderable iſlands on the left hand, as *Melo*, *Antimelo*, &c. This iſland, which was anciently called *Ceos*, or *Cea*, is 50 miles in circumference. The ſoil, which is pretty good, produces, among other things, corn, wine, and graſs, and the harbour is full of fiſh; but the inhabitants are obliged to pay a tribute to the

*Turks* of 3400 piaſtres, and to the *Venetians* 2600; which, with the extortions and robberies they meet with, frequently obliges theſe poor people to leave their habitations. The chief town, which is of the ſame name, is five miles from the port, and contains 700 houſes; but there are not above 400 of them inhabited, the reſt being forſaken ſince the war of *Candia*. Theſe houſes are built of ſtone and earth, ranged on the ſide of a hill, like the benches of an amphitheatre. The caſtle is ruinous, but ſo ſtrong, that 60 *Turks*, with only two muſkets, held out againſt the whole *Venetian* army under General *Moroſini*, till want of water forced them to ſurrender.

From *Zia* he ſailed to *Andra*, anciently called *Andros*, which is 60 miles from it, and 80 in circuit. This is reckoned the moſt fertile iſland of the *Archipelago*; for it produces every thing neceſſary, and more eſpecially ſilk, in which the inhabitants carry on a great trade. The port is pretty good, and the town adjoining to it has about 200 houſes. There are near 60 villages in the whole iſland, of which the moſt conſiderable are *Arni* and *Arno Lacos*, inhabited by the *Arnauts* or *Albanians*, who amount in all to about 1200 perſons. Theſe are of the *Greek* church, and differ in language and cuſtoms. Near theſe villages is a monaſtery of a hundred Monks, who have a ſmall neat church. There are many *Greek* churches in the iſland, under the government of a *Greek* Biſhop. The *Latins* have alſo a Biſhop and ſix churches, with a cathedral dedicated to St *Andrew*. The Capuchins

puchins preach in them, and keep a ſchool, to which the *Greeks* ſend their children, even from *Athens*. The Jeſuits have alſo a church dedicated to St. *Veneranda*, and a houſe near the valley *Monites*, with a garden full of fruit-trees of all ſorts.

The *Turks* diſpoſe of the temporal affairs of the iſland, and are but uneaſy neighbours to the *Chriſtians*. The houſes here are ill built, and both the air and water bad. The inhabitants however are civil, the women are chaſte and ſpeak well, but their dreſs is unbecoming. Thoſe who live in the towns love good cheer and diverſions, and are not fond of labour, but the peaſants are very induſtrious. Their food is goats fleſh; for though they have good veniſon and wild fowl in their woods, they have neither huntſmen nor fowling-pieces to kill them. The ſea affords them no fiſh, and they have neither phyſician nor ſurgeon; but, when they are ſick, betake themſelves to the mercy of God as their only remedy.

From *Andra* he ſailed by the *Negropont*, *Sciro*, *Ipſicera*, *Chio*, and *Tenedo*, to *Troy*, where there are ſtill conſiderable ruins of that ancient and famous city, and thoſe of great extent; as an harbour, pieces of large pillars, and the remains of a great temple: but the learned ſay, that theſe are only the ruins of ſome buildings erected there by the *Romans* long after the deſtruction of *Troy*. From hence he entered the channel of the *Helleſpont*, where the *Turks* firſt paſſed over into *Europe*; and ſailing between the caſtles of the *Dardanels* came to an anchor.

The

The *Dardanels* are two caſtles, the one in *Romania* in *Europe*, on the very place where *Seſtos* formerly ſtood. This caſtle is triangular, and, beſides two baſtions, has three towers covered with lead, and 20 great guns, which carry ſtone bullets of 60 pounds weight. The other is in *Aſia*, in a plain, where *Abydos* anciently ſtood. Theſe forts are the key of *Conſtantinople*, though that city is ſituated at 200 miles diſtance; for no ſhip can paſs them without leave, or running the hazard of being ſunk: and here all ſhips that come from *Conſtantinople* are ſearched for contraband goods and fugitive ſlaves. This ſtreight is famous for the loves of *Hero* and *Leander*. From *Andra* to theſe caſtles is 280 miles.

From thence he ſailed to *Gallipoli*, which is but thinly peopled. The *Greeks* who dwell in it for the moſt part ſell raki or brandy. The doors of their houſes never exceed ſix feet high, that the *Turks* may not ride in when they are drunk, and commit great diſorders. It has a tower and an arſenal, where ſeveral galleys are commonly laid up.

Departing thence he paſſed the iſle of *Marmora*, which gives its name to the ſea that was formerly called the *Propontis*, and ſailing along by the *Seraglio* and *Conſtantinople*, came to an anchor at *Galata*, the harbour of that city. The ſea of *Marmora*, or the *Propontis*, lies between 38° and 41° north latitude, and the climate is ſo temperate, that it has neither the inconveniences of ſharp cold, nor of burning heat. Both ſides of it have therefore been adorned with

with cities: for on the *Aſian* ſide ſtood *Chizico*, once famous for its being built by the *Argonauts* 500 years before *Rome*, and for its lofty towers, magnificent buildings, large arſenals and magazines, and for its fine amphitheatre and convenient port; though nothing now remains of them, but frightful ruins, the habitations of owls.

*Nice*, by the *Turks* called *Iſnich*, a city famous for the firſt General Council being held there, is almoſt ſquare, and ſtands in a fine plain at the extremity of a bay. On the north coaſt is a ridge of hills that abounds with ſprings, and with woods, vines, and fruit-trees. It is encompaſſed with walls full of round turrets, and is a pretty large city with neat ſtreets, it containing at leaſt 10,000 inhabitants, *Greeks*, *Jews*, and *Turks*, who trade to *Conſtantinople* in corn, fruit, cotton, and fine cloth; but though there are here many remains of *Pagan* and *Chriſtian* antiquities, they are ſo defaced by the *Turks*, that nothing very extraordinary is to be diſcovered.

*Montayma*, or *Nicopolis*, ſtands on a bay anciently called *Cianus Sinus*. It is a ſmall town, but by means of the bay it carries on a great trade to *Conſtantinople*; for its nearneſs to *Burſa* occaſions its having all the trade of *Bithynia*. The inhabitants are about five or 6000 *Greeks*, *Turks* and *Jews*, who are merchants, and live by trading in fruits, which they ſend to *Conſtantinople*.

*Nicomedia*, which, next to *Conſtantinople*, has the pleaſanteſt ſituation of any city in the world, ſtands

ſtands at the bottom of a bay, and runs up the ſide of a hill, which is adorned with many fountains, and covered with corn, fruit-trees and vineyards. Their garden fruits are extremely fine, and their melons are thought to equal thoſe of *Cachan* in *Perſia*, which are eſteemed the beſt in the world. Here the remains of antiquity are ſo numerous, as to ſatisfy the curioſity of travellers. The city was built by the nymph *Olbia*, but has its name from *Nicomedes*, King of *Bithynia*, by whom it was enlarged. It is famous for the death of *Hannibal* and *Conſtantine* the Great; for the early converſion of its inhabitants to *Chriſtianity*; and for the many martyrs who there ſealed the faith with their blood. It is called *Iſmit* by the *Turks*, and is a large and populous city, containing about 30,000 inhabitants, *Greeks*, *Armenians*, *Jews* and *Turks*, moſt of whom live by trading in ſilks, linen cloth, cotton, wool, fruits, earthen and glaſs wares, and ſeveral other commodities, which render it a city of great traffic. It has many *Greek* churches, and handſome moſques, with ſeveral inns, and neat bazars or market-places. Moſt of the veſſels that belong to *Conſtantinople* are built here, though they are but very indifferent ſhip-carpenters. On the right ſide of the bay of *Nicomedia*, is a fountain of mineral waters, which the *Turks* and *Greeks* ſay cure all diſtempers, and therefore flock to it in great numbers.

*Chalcedon* was once famous for the Temples of *Venus* and *Apollo*, and its many *Chriſtian* churches,

churches, among which was one dedicated to St. *Euphemia*, where the fourth General Council ſat. In a part of this church that ſtill remains, the *Greeks* have religious worſhip. But the city is now reduced to 1000 or 1200 ruinous houſes. It however gives name to the adjoining ſtraights, which are called *Fretum Chalcedonicum*, *Boſphorus Chalcedonicus*, and *Boſphorus Thracius*. Near it is a light-houſe, and a pleaſure-houſe, belonging to the Grand Signior.

On the *Thracian* ſide ſtands *Rodoſto*, or *Radiſto*, a town ſituated at the extremity of a bay, which being a good haven, fills it with inhabitants, who trade all over *Thrace*, the *Propontis*, and the *Black Sea*. It has three or four large moſques, and ſome ſmall ones; ſeveral *Chriſtian* churches belonging to the *Greeks*, and two *Jewiſh* ſynagogues. The town lies along the ſhore, and towards the land are many gardens; but the firſt is not very good, on account of the unſkilfulneſs of the *Turkiſh* gardeners.

*Perinthus* or *Heraclea*, which once gave law to *Byzantium*, is now ſubject to it. It has two havens, one of which is ſo choaked up with the rubbiſh and filth of the city, that it only ſerves for barks and ſaicks. The amphitheatre of *Heraclea*, of which there are only ſome ruins remaining, was one of the ſeven wonders of the world; and it has ſtill many pedeſtals, with *Greek* inſcriptions to *Severus*, *Trajan*, and other of the Emperors, who had conferred any ſignal benefit upon this city: but the ſtatues which once ſtood upon them are thrown down and demoliſhed. The town is at preſent but thinly

thinly inhabited, and carries on but a ſmall trade, though the inhabitants have great quantities of cotton, olives, fruits, ſkins and wool. The cathedral is one of the fineſt in all *Greece*, it having an handſome roof, and being very neat on the inſide. It has five or ſix other churches, but none ſo handſome as this, and two of them are wholly diſuſed: but though the buildings and trade of this city daily decay, yet the many *Chriſtian* martyrs who have here been put to death will keep up its memory as long as the world endures.

In the *Propontis* are ſeveral iſlands, as *Marmora*, which gives its name to the whole ſea, and is about ten leagues in compaſs. Its chief towns are *Gallioni* and *Craſtio*, where the Caloyers or *Greek* Monks have ſeveral convents or hermitages. Theſe Monks are very auſtere in their way of living. The other iſlands are *Aveſia*, whoſe chief town is of the ſame name; it has two other villages called *Aloni*, and *Arabi Kieny*, ſo named from its being inhabited only by *Arabians*: the iſle of *Contalli*, which has a town of the ſame name: and the iſland of *Gadoro*, that has only ſome cloyſters and houſes for Monks. Theſe four iſlands, which lie all in a cluſter, go all by the name of the firſt. They abound with cattle, corn, wine, fruit, cotton and fiſh.

Nearer to *Conſtantinople* is another knot of iſlands called by the *Greeks Papa Doniſſa*; by the *Europeans* the Pope's iſles, and by the *Turks Papas Adaſſi*. If *Conſtantinople* was in the hands of the *Chriſtians*, theſe iſlands would be a perfect

fect paradiſe; but being ſubject to the ravages of the *Turks*, who often go thither to get drunk, and in their liquor rifle the gardens and vineyards, they lie in a manner uncultivated; only a few Caloyers manure a ſmall piece of land by the monaſteries, for herbs and roots for their own uſe.

Theſe Caloyers are Monks of St. *Baſil*, who retain the ancient habit and way of living, leading a very retired and auſtere life, and never eating fleſh. They obſerve four Lents in a year, beſides ſeveral other faſts; and ſome among them are ſo abſtemious as to be ſatisfied with eating a little bread and pulſe, dreſſed with ſalt and water, once a day: others by cuſtom have brought themſelves to eat only once in two or three days during their Lents, and it is ſaid that ſome will eat but ſeven times, in the ſeven weeks of their longeſt Lent, though this ſeems improbable: but theſe are only the moſt devout, who are but few; for the reſt order matters ſo cunningly, that they obſerve nothing leſs than rigorous faſting; for though indeed they eat no fleſh, butter, fiſh, eggs or oil, and drink no wine, yet they uſe other things luxuriouſly, as cavear, oyſters, and other ſhell-fiſh, almonds, piſtachios, and nuts, brandy, coffee, and ſherbet.

## CHAP. II.

*The History of the Revolutions of* Constantinople, *with a large Description of the Mosques and other Buildings, and particularly of the Seraglio; not only from Mr.* Thevenot, *but from* Tavernier *and* Whishaw's *Accounts. The Manner in which the Grand Signior lives with his Wives and Concubines. How he celebrates the Bairam or Carnival. The Reception he gives to Ambassadors. The Policy of the Seraglio, comprehending the Education of the Sultan's Servants there. A Description of the Old Seraglio, and of several other Places about* Constantinople.

CONstantinople has the happiest situation of any city in the world. It lies in *Europe* upon a point of the main land jetting out towards the *Bosphorus* of *Thrace*, from whence it is but half an hour's passage into *Asia*. On the right hand is the *Propontis* or *White Sea*, by which there is an easy passage into *Asia*, *Egypt* and the rest of *Africa*, by which it is supplied with all the commodities of those places. On the left hand it has the *Black* or *Euxine Sea*, and the *Palus Mæotis*, by which it is furnished with all the commodities of the north; so that every thing necessary, useful, and agreeable, is brought to *Constantinople* in the greatest plenty, the winds always serving to bring in commodities from one

one of thoſe parts. The port is naturally one of the fineſt in the world, it being ſix miles in compaſs, and a mile over, and every where ſo deep, that a ſhip may lay her head on ſhore without danger.

This city, which was anciently called *Byzantium*, was built by *Pauſanias* King of *Sparta*; but afterwards becoming ſubject to the *Romans*, the Emperor *Severus* démoliſhed it, to puniſh the rebellion of the inhabitants. It was, however, afterwards rebuilt by *Conſtantine* the Great, who called it *New Rome*, and removed the ſeat of the Empire thither: but afterwards in 1328 called it *Conſtantinople* from his own name. It was firſt beſieged under the reign of the Emperor *Phocas*, by *Chozroes* King of *Perſia*, who blocked it up for eight years together, till it was delivered by *Heraclius* in 611, who thereby obtained the Empire.

In the 52d year of the *Hegira*, *Anno Dom.* 672, it was beſieged in the reign of the Emperor *Conſtantine Pogonates*, by *Yeſid*, the ſon of *Moavia*, the firſt Caliph of the family of the *Ommiades*, when the *Greek* Emperor found himſelf ſo preſſed, that he was almoſt reduced to deſpair; for while the *Saracen* army lay before it on the land ſide, they blocked it up by a prodigious fleet at ſea. But the famous engineer *Callinicus* invented a kind of wild-fire, called from thence the *Greek* fire, which would burn under water, and by this means deſtroyed the whole fleet. In 717, during the reign of *Theodoſius* III, it was again beſieged by *Moſlemah* the brother of *Soliman*, the ſeventh Caliph

of the family of the *Ommiades*; but was relieved by *Leo* the *Iſaurian*, who cauſed the Emperor to be ſhaven and ſhut up in a cloyſter, and then placed himſelf on the throne.

In 780 *Haroun Alraſchid* ſon of the Caliph *Mahadi*, inveſted *Conſtantinople* with a vaſt army of *Saracens*, when the *Greek* Empire being governed by *Irene*, as Regent to her ſon *Conſtantine* VI. ſurnamed *Porphyrogenetes*, ſhe found herſelf ſo hard preſſed, that ſhe was glad to deliver herſelf by a treaty, in which ſhe promiſed to pay an annual tribute to the Caliph of 70,000 pieces of gold.

The *Greek* Empire now began to decline, and that of the *Mahometans* had greatly increaſed, when Cruſades began to be formed, under the pretence of recovering the *Holy Land*; and in one of theſe expeditions *Baldwin* Earl of *Flanders* in 1204 ſurprized *Conſtantinople*, notwithſtanding its being a *Chriſtian* city, and cauſed himſelf to be proclaimed Emperor of the Eaſt; but dying in leſs than a year, he was ſucceeded by his brother *Henry* Earl of *Flanders*, who held the government ten years; and at his death *Peter Courteney*, of that noble family which ſtill ſubſiſts in *England*, having married his daughter, ſucceeded to the throne, and was killed in the ſixth year of his reign. His ſon *Philip* reſigned the Empire to his brother *Robert*, who was murdered after a reign of ſeven years, when *Robert's* ſon *Baldwin* II. though a child, ſucceeded under the tutelage of *John de Brenne*, who ſtiled himſelf King of *Jeruſalem*.

At

At length in 1232 *Batu*, grandſon to *Genghiſhkan* the founder of the *Tartar* Empire, after overunning *Muſcovy*, *Poland*, *Sileſia*, *Bohemia* and *Hungary*, advanced through *Bulgaria*, to beſiege *Conſtantinople*; when the eaſtern and weſtern *Chriſtians* uniting, gave him battle, routed him, and forced him to abandon his deſign.

In 1259, or according to others in 1262, *Michael Paleologus* recovered *Conſtantinople* from *Baldwin Courteney*, from which time it continued in the poſſeſſion of the *Greek* Emperors, till the year 1453, when *Mahomet* Emperor of the *Turks* laid ſiege to that city on the 9th of *April*, and took it by ſtorm on *Tueſday* the 29th of *May*; on which occaſion the *Turks* maſſacred 40,000 men in cold blood, and pillaged the churches, monaſteries and palaces: the *Greek* Emperor being as ſome ſay killed in the breach, or, according to others, trampled to death by his own ſoldiers in their flight.

The air of *Conſtantinople*, which is by the *Turks* called *Stambol* or *Iſtambol*, would be very hot in ſummer, were it not cooled by a breeze, which blows every afternoon from the mouth of the port, by which it is generally rendered very healthful, ſo that ſcarce any diſeaſes are known there, except the plague, and indeed that dreadful diſtemper makes a great havock every year. The city is of a triangular figure, one ſide lying towards the *Propontis*, another towards the port, and the third towards the land. It is encompaſſed with good walls, which have 22 gates, ſix towards the land, as many along the port, and ten on the

ſtreight of the *Propontis*: theſe have all landing places and ſtairs, and the whole city is about 12 miles in compaſs excluſive of the ſuburbs.

The caſtle of the Seven Towers joins the walls on the continent ſide, to thoſe that lie upon the *Propontis*. It was anciently one of the city gates, and had four turrets; but *Mahomet* II. becoming maſter of *Conſtantinople*, added three new ones, and made it a caſtle; which is at preſent only uſed as an honourable priſon.

Without the walls, near one of theſe turrets, are two large ſtatues of white marble in baſſo relievo, one of which ſeems to be *Endymion*, and the other *Diana* coming down to ſee him: there are alſo the ſtatues of the nine Muſes, and the horſe *Pegaſus*, all done by a good hand. A ſquare tower ſtands in the ſea, at about two paces from the city walls, where they ſay *Juſtinian* impriſoned his brave General *Belizarius*.

Near this tower is a fountain for which the *Greeks* have a great veneration, and upon the day of *Chriſt's* transfiguration carry their ſick to it, give them ſome of the water, and cover their bodies for ſome time with the ſand, by which means they pretend that ſurpizing cures have been performed. They have alſo many other of theſe miraculous fountains, for which they have a ſuperſtitious regard.

Near this fountain ſtands the Kioſk or pleaſure-houſe of the Boſtangi Baſſa, or Overſeer of the gardens. It is a pavilion covered over juſt without the walls of the Seraglio, and affords a view of the *Propontis* and *Thracian Boſphorus*; but he being in the fourth poſt of the

the Empire has ſcarcely any time for taking the air.

Beyond this Kioſk are many cannon planted level with the water, to ſecure the entrance into the Seraglio or port, if any ſhould attempt it by force; and in the centre of the place where theſe cannon are fixed, is one of the four poſterns of the Seraglio, called Boſtan Capi, or the Gate of the Gardens. It is fortified with two large turrets, and guarded by two companies of Boſtangis or Gardeners, who keep all from entering at this gate, but the officers of the Seraglio.

After having paſſed the cannon, and doubled the cape, we came to two Kioſks, built by Sultan *Soliman* to take a view of the men of war as they ſailed out and came in, and to divert himſelf with his women. Both of them are well adorned with gilt cupolas and alcoves, with rich ſophas, quilts, cuſhions, carpets, and every thing fit for ſo great a Prince. At theſe pleaſure-houſes ſome ſmall galleys and ſaics always attend, to receive the Grand Signior and his train, whenever he pleaſes to divert himſelf on the water. Theſe are all that is remarkable without the walls: let us now enter the city.

It ſtands, like old *Rome*, upon ſeven little hills, and the houſes are ſo diſpoſed that no one takes away the ſight of another; the ſtreets however are moſtly narrow, but have ſeveral ſtately buildings, and many magnificent moſques, the moſt noble of which is that of *Sancta Sophia*, which was anciently a Chriſtian church, built by the Emperor *Juſtin*, and enlarged, enriched

riched and adorned by *Juſtinian*, who dedicated it to *Hagia Sophia*, or the Wiſdom of God. The *Turks*, however, have changed it into a moſque without altering its name. This edifice is 114 paces in length, and as many in height. It has a dome in the middle in the form of a flatted globe, and is paved with fine marble; but this is covered with mats, to prevent thoſe catching cold who come to worſhip without ſlippers. Here is a tomb which the *Turks* ſay is *Conſtantine's*, and a ſtone on which they believe that the Virgin *Mary* waſhed our Lord's linen; and for this ſtone they have a great reverence. The church was adorned with *Moſaic* work, with croſſes, the figures of *Chriſt*, the Holy Ghoſt, the Virgin, and other ſaints, which yet appear, though the *Turks* have defaced them; for they ſuffer neither images nor pictures. Within are two galleries, one over another, that reach round the church, and are ſupported by 62 pillars; and on the outſide are four very high and ſlender ſteeples, on which are ſeveral balconies, from whence the Maezims call the people to prayers. This edifice will hold 40,000 people, which number uſually meet in it at their Bairam or Paſſover.

There are alſo ſeven other moſques termed Royal or Imperial; the chief of which is called *Solimania*, from its being erected by Sultan *Soliman*, whoſe coffin remains in it, adorned with carpets and a turbant with a plume of heron feathers, embelliſhed with precious ſtones; and around this coffin lamps are kept continually burning. Several Korans are chained to the coffin,

coffin, that the people may read them, and pray for the ſoul of the deceaſed; and ſome are even hired to do this; for the Grand Signiors take care to leave a fund for continual prayers to be ſaid for them after their death. Near this there is another, in which lies the body of a Sultana who was greatly beloved by *Soliman*, and alſo the coffin of Sultan *Selim* his ſecond ſon.

The New moſque, built by Sultan *Achmet*, is one of the moſt magnificent in *Conſtantinople*. It is very large, has a ſtately dome, and is filled with lamps and many curioſities incloſed in glaſs balls: but the moſt beautiful of all the moſques are thoſe of Sultan *Mahomet*, Sultan *Selim*, and that called the Moſque of the King's ſons, it being built by one of the ſons of *Soliman*, and one of thoſe of *Bajazet*.

Moſt of the ancient ſtatues, obeliſks, and pillars, ſet up by *Conſtantine* and his ſucceſſors, are entirely ruined; yet the *Hippodrome*, called by the *Turks Atmeidan*, where they exerciſe their horſes in running, is ſtill to be ſeen. It is a large ſquare, 550 paces long, and 150 broad; in the midſt of which is an obeliſk pretty entire, marked with hieroglyphic characters. At a ſmall diſtance from it is a pretty high pillar, formed of large ſtones laid one upon another without cement; and towards the end is a pillar made of three brazen ſerpents twiſted together, the heads of which form the capital.

The grand Beziſtan, or Exchange, is a noble building, containing ſhops full of the richeſt commodities. It has ſeveral gates, which

are

are ſhut at night; and, as nobody lies in it, it is guarded by watchmen. All manner of goods are ſold here, and each body of tradeſmen have an apartment to themſelves. There are likewiſe ſeveral Bazars, or public markets; in one of which is a pillar of an extraordinary height, called the Hiſtorical Column, becauſe from the top to the bottom, which is 147 feet, are repreſented in baſſo relievo ſeveral expeditions, battles, and other remarkable events during the reign of the Emperor *Arcadius*. It is all of marble, but much defaced; and the houſes ſtand ſo near it, that there is not room to examine the figures; and though there are ſtairs to go up to the top, the *Turks* will ſuffer nobody to aſcend them.

In the court of a private man's houſe ſtands the Column of the Emperor *Marcian*, compoſed of ſpotted marble, with a capital of the *Corinthian* order. It is about 15 feet high, and on the top is a ſquare hollow ſtone, adorned with four eagles. His heart was probably incloſed within this ſtone, and his body interred under the column. There is alſo another column called the Burnt Pillar, from its being ſo damaged by a fire that happened near it, that they have been forced to ſupport it with iron bars. It conſiſts of eight pieces of porphyry, ſo neatly joined, that, till it was damaged by the fire, they ſeemed but one ſtone.

The word Seraglio here ſignifies no more than a palace or noble houſe; and there are two of theſe belonging to the Grand Signior, to wit, the Old and New Seraglio; which laſt, being

being by far the moſt noble building is called the Grand Seraglio. It is of a triangular form: two ſides of it are encompaſſed by the *Thracian Boſphorus*, and the other divides it from the town. It is three miles in compaſs, and is incloſed by a ſtrong wall, that has ſeveral watch-towers, on which the Aglaim Oglans watch night and day; but though it has many gates, both on the ſea and land ſide, only that towards the city is daily uſed, and the reſt never opened but upon ſome particular occaſion. This principal gate is guarded night and day by companies of porters under the command of a Captain; and a company of Janizaries watch without the palace, who are to give notice of any accident.

In this Seraglio are many ſtately rooms, that ſuit the ſeaſons of the year; moſt of which are upon level ground, while others are upon the hills and by the ſea-ſide, and are called Kioſks, or Banqueting Houſes; among which is the chamber where the Grand Signior gives audience to Ambaſſadors, Baſſas, *&c.* This room ſtands in a court adorned with many fine fountains, and is furniſhed with rich carpets, and crimſon velvet embroidered with pearls; and near it is a ſmall room covered with ſilver plate gilt.

At the entrance into the Seraglio is a large and ſtately gate, where there is conſtantly kept a guard of 50 men. This leads into a very ſpacious court, into which the Baſſas and other great men ride; and near the gate is a piazza, to ſhelter the men and horſes. On the right ſide is an hoſpital for all who fall ſick in the Seraglio,

raglio, and on the left a place where timber and carts are kept for the ſervice of the palace; and over it a hall, in which are hung up weapons of antiquity, as bows, head-pieces, gauntlets, javelins, &c.

Having paſſed through this great court, there is another gate, which is leſs than the former, but neater and more coſtly; in which there is a ſtately porch, and a guard of porters. This leads into another court, leſs than the former, but adorned with fountains and walks, rows of cypreſſes, and graſs-plats railed in. In this court all muſt walk on foot, except the Grand Signior. On both ſides of this gate is an open gallery; and when any Ambaſſador enters, or on other ſolemn occaſions, the Chiauſſes or Purſuivants, the Janizaries or Foot-Guards, and the Spahis or Horſe-Guards, here ſtand in their ranks, very well dreſſed. In this court are ſeveral kitchens, with their offices and larders, for the Sultanas and officers of the court. On the left ſide is the Sultan's little ſtable for about 35 horſes, for his Highneſs's uſe; and over it a room for their furniture, which is very rich, and adorned with jewels. Next the ſtable are rooms for the officers of the Divan: near them is the chamber where the Divan ſits, and behind that the gate leading to the women's lodgings.

At the end of this court is a royal gate, that leads to the Sultan's apartments; and none are to enter it without his leave, but his attendants. This gate is kept by the Capi Aga, or Chief Chamberlain, and a company of white eunuchs. The court is paved with fine marble formed

formed into *Moſaic* work, and adorned with curious fountains, and a lake, where the Grand Signior has a fine gilt boat for his recreation. The buildings, which are very ſumptuous, conſiſt of a chamber of audience, already deſcribed; a row of ſummer rooms ſtanding on a hill, and affording a proſpect of the ſea; a large hall, which ſtands on pillars, and opens towards the eaſt; and by it the Grand Signior's bed-chamber, the walls of which are covered with the fineſt china, and the floors with *Perſian* carpets of ſilk and gold. The poſts of the bedſtead are ſilver; and the canopy, bolſters, mattreſſes and pallets, are all of cloth of gold. Behind the hall is a place to ſhoot in, where many bows and arrows are laid up for that purpoſe.

To the Sultan's lodgings alſo belong handſome gardens, in which are all ſorts of flowers and fruits, with pleaſant walks and marble fountains. There are likewiſe lodgings for the women, which in ſome meaſure reſemble a nunnery; wherein the women ſlaves belonging to the Sultana-Queen, the other Sultanas, and the Grand Signior, conſtantly dwell; with bed-chambers, dining rooms, bagnios, and all other buildings neceſſary for their ſervice.

All who live in the Seraglio are the Grand Signior's ſlaves, as indeed are likewiſe all who are ſubject to his empire; for they all acknowledge, that whatever they enjoy proceeds from his good will, and that their eſtates and lives are abſolutely at his diſpoſal.

The women in the Sultan's court, both old and young, amount to about 1200. The Sul-

tan's concubines, who are kept for their beauty, are young virgins ſtolen from foreign nations; and being inſtructed in good behaviour, dancing, muſic, ſinging, and curious needle-work, are preſented to the Grand Signior by the Baſſas and other great men; whence their number is uncertain. Theſe virgins, immediately upon their coming into the Seraglio, are made *Turks*, by being directed to hold up the finger, and ſay theſe words, *There is no God but God alone, and* Mahomet *is the meſſenger of God:* and then being examined by an old woman, called the Mother of the maids, they are placed in a room with their equals in age and diſpoſition. Theſe women live like nuns; for, tho' they have large apartments, their beds are coarſe and hard, made of flocks. By every tenth virgin lies an old woman, and they have lamps always burning by them. Near their apartments they have baths and fountains for their own uſe; and about their bed-chambers are places for them to ſit in, and work with the needle.

The Sultan never ſees theſe virgins, except when they are firſt preſented to him, or when he deſires to have one of them for his bedfellow, or to divert him with muſic or other paſtimes. When the Grand Signior would have a freſh mate, he gives notice to the Mother of the maids, who picks out the handſomeſt, and having placed them in two rows, brings in the Sultan; who, walking by them four or five times, takes a view of them, and as he goes out throws his handkerchief into her

her hand, with whom he chuſes to lie. This choice is accounted a great favour, and the Mother of the maids uſes all her art to prepare her, by dreſſing, painting, and perfuming; and at night ſhe is brought to ſleep with the Grand Signior in certain chambers ſet apart for that purpoſe in the women's lodgings, where there are many wax tapers burning all night, and *Mooriſh* women ſitting by them. In the morning, when the Sultan riſes, he changes all his apparel, and leaves them, with the money in his pockets, to her he lay with, and then departs to his own lodgings; from whence he immediately ſends her a preſent of jewels, money, and veſts of greater or leſſer value, according to the pleaſure ſhe had given him.

If any conceive by the Sultan, and bring him forth his firſt-begotten child, ſhe is ſtiled Sultana Queen; and if it is a ſon, is confirmed and eſtabliſhed by great feſtivals: thenceforward ſhe has a noble apartment, ſervants, and a large revenue appointed her; and all perſons in the Seraglio muſt pay her the reſpect due to a Queen. The other women who bear him children are called Sultanas, but not Queens, yet live in ſeparate apartments, are well ſerved and attended, and have no want either of money or apparel; but if it happens that the heir of the Empire dies, and another of the Sultanas has a ſon to ſucceed the deceaſed heir, the Sultana Queen is deprived of her revenue and royalty, but remains a Sultana, and another becomes Queen in her ſtead; ſo that the title

runs from one Sultana to another by virtue of the ſon's right to the ſucceſſion.

The Grand Signior was formerly married to the Queen; but ſhe now paſſes without celebrating any nuptial rights, and yet enjoys all the prerogatives of royalty, with a guard of 30 or 40 black eunuchs, under the command of the Kiſler Aga. Theſe Sultanas never leave the Seraglio but in the Sultan's company, and are never ſeen by any but theſe black eunuchs, who have all cut off cloſe to the belly to prevent their injuring the Sultan.

The Grand Signior's ſons by the Sultana Queen are brought up by themſelves, and have choice nurſes provided for them. His ſons by the other Sultanas are alſo brought up by themſelves; but they may play with each other till they are ſix or ſeven years old. They live nine or ten years with the women, and at about fourteen are circumciſed with great pomp. When the Sultan's eldeſt ſon is circumciſed, he is ſometimes ſent abroad with a ſuitable equipage under the care of a truſty eunuch, to be governor of *Magneſia* and the adjacent provinces, as deputy to his father; but the eunuch is bound to ſend continual advice to the Sultan of his ſon's behaviour, ſo that if he tranſgreſſes the limits of his commiſſion, he ſoon falls into diſgrace, and a ſuſpicion of rebellion.

The Grand Signior's daughters, ſiſters, and aunts lodge in the ſame Seraglio, and, being richly dreſſed and royally attended, live by themſelves in continual pleaſures, till at their requeſt the Sultan gives them in marriage to the

the governors of provinces, and other great men. They carry out with them a cheſt preſented by the Grand Signior, full of rich cloaths, jewels, and money, to the value of about 30,000 l. ſterling, beſides what they had hoarded for themſelves, which ſometimes amounts to a conſiderable ſum; and if the Grand Signior is diſpoſed to deal generouſly with them, he even continues their allowance of 1000 or 1500 aſpers a day, which they enjoyed in the Seraglio, and alſo furniſhes their houſes. As for the huſband, he is to make her a bill of dowry of at leaſt 100,000 chequins in money, beſides veſts, jewels, and other ornaments. They however ſtill converſe with no other men than their huſbands, and with the Sultan's leave are allowed to viſit their old acquaintance in the Seraglio. Theſe are the only women in *Turky* who claim the privilege of having a man to themſelves. They aſſume the ſtate of Queens, and have their huſbands in as much ſubjection, as other *Turkiſh* huſbands have their wives; oblige them to put away all the reſt of their women, how long ſoever they have lived with them; and it ſeldom fails to prove fatal to the huſband, if he takes another woman to his bed.

The other women either grow old in the Seraglio, and by that means become the miſtreſſes of the young ones, or are ſent into the Old Seraglio; which they moſt deſire, becauſe from thence they may be married, with the conſent of the miſtreſs, and carry away the riches they have been able to obtain. Hither alſo, after the Sultan's death, are all the Sultanas ſent,

except the Sultana Queen; and if they are wealthy, they, with the consent of the Grand Signior, marry men of distinction.

Notwithstanding these privileges, the women of the Seraglio are severely punished for their faults, by being beat by their overseers. If they prove disobedient and incorrigible, they are by the Sultan's orders sent into the Old Seraglio, and the best part of what they had amassed is taken from them; but if they are found guilty of witchcraft, incontinence, or any such notorious crime, they are bound hand and foot, and being put into a sack, are in the night cast into the sea.

The provisions of the Seraglio are dressed by about 200 officers of the kitchen. These begin their business early in the morning, for the Grand Signior rising betimes must always have something ready for his breakfast: he dines at ten o'clock, and sups at six, both in summer and winter. He sits according to the *Turkish* fashion with his legs across, and has a rich napkin laid before him. He carves for himself; but uses neither knife nor fork; for his meat is so tender, that he easily pulls it in pieces with his fingers. He has two wooden spoons, the one for his pottage, and the other to sup the syrups with which he quenches his thirst. He tastes all the dishes one by one, and commonly closes his meals with a tart. After which he drinks a draught of sherbet, and washes his hands in a gold bason set with precious stones.

The Queen and Sultanas are at the same time served by the black eunuchs, but they have

have only copper diſhes, unleſs the Sultan is with them. They drink their ſherbet with ſnow, which is brought from the hills, and kept under ground for that purpoſe.

The Grand Signior, Sultanas, and Baſſas bread is made of wheat brought from *Burſa* and ground there, and is very white. The reſt of the bread for the Seraglio is made of corn brought out of *Velo* and *Greece*. There are vaſt quantities of bread ſpent in the Seraglio, as every one has a large allowance made by the chief Vizier. A vaſt quantity of ſugar is ſpent in ſherbets and boclaves, but they eat little ſpice except pepper: this is brought out of *Egypt*, with a great quantity of conſerves, dates, prunes, pickled meats, and dried plums. The honey uſed by the Sultan comes from *Cis*; and the reſt from *Walachia*, *Tranſilvania*, and *Moldavia*, in great earthen jars. The oil is brought from *Modon* and *Coron* in *Greece*, and is much uſed in meats and lamps; but the Sultan only eats what comes from *Candia* and *Zant*, which is the beſt. Their butter is brought by the way of the *Black Sea* from *Bogdiano* and *Caffa*, in ox and buffalo hides; for they eat little or no freſh butter, nor much milk, except ſour or clotted cream. There are ſpent in the Seraglio in dried beef, of cows killed when big with calf, when their fleſh is ſuppoſed to be moſt tender and ſavory, 400 yearly; and the daily proviſion is 200 ſheep, 100 lambs and kids in their ſeaſon, 10 calves, 50 geeſe, 100 hens, 100 chickens, and 200 pigeons. Though the ſea yields plenty of fiſh, there is but little eaten in the Seraglio, and therefore the *Chriſti-*

*ans* buy it cheap. The Seraglio is alſo plentifully ſerved with fruit from the Sultan's gardens, and from preſents ſent from all parts.

The Grand Signior's cloaths differ little in faſhion from thoſe of other men, only they exceed them in length and richneſs. His turbant reſembles thoſe of the Baſſas; but he wears plumes with gold claſps, which they do not. He ſleeps upon mattreſſes of velvet and cloth of gold, covered in ſummer with ſheets embroidered with ſilk, and in winter with ſables. The women's habit is much like the men's; for they wear breeches and buſkins, and even ſleep in them; but they have thin ones for the ſummer, and thick ones for the winter.

When the Sultan goes by water, he is carried in his ſaic or barge, covered with crimſon velvet richly embroidered, under which he ſits while his Agas ſtand about him. The veſſel is rowed by the Aglaim Oglans, the Boſtangi Baſſa ſteering it. When he goes by land, he always rides on horſeback, and commonly proceeds out of the great gate of the palace. When he goes to the moſque on *Fridays*, he is accompanied through the city by all the Baſſas and Grandees of the *Port*, and by a large retinue of ſervants: the people in his way following him with repeated acclamations, wiſhing him happineſs, which he returns by a nod; and ſuch as are or believe themſelves wronged, preſent their petitions to him; which are received, and being read at his return, he gives orders for redreſſing their grievances, to make good

the

the title he gives himſelf of being *The Refuge of the World.*

Upon the firſt day of the Bairam or Carnival, the Sultan ſhews himſelf publickly, and ſuffers all the great men and his principal ſervants to kiſs his veſt. He is at this time richly adorned with his beſt jewels, and ſeated under a throne on a *Perſian* carpet: the Grand Vizier tells him the names of the perſons, that he may take particular notice of them, and he ſhews a peculiar reſpect to the Mufti, Cadeleſchers, and other Doctors of the Law. The ceremony being ended, he goes to the moſque of *Santta Sophia*, the company attending him, and hears divine ſervice and a ſermon; which being concluded he retires to his own lodging and dines alone, as upon other days, yet orders a ſumptuous banquet in the Divan for the Baſſas, and other great officers, and a great dinner in the court-yard for the reſt of the company: which being over, he ſends a new-year's-gift to all according to their qualities. During the time of the Bairam, he cauſes fire-works to be played off all night; the Sultan and Sultanas diverting themſelves with theſe and other amuſements. The Grand Signior alſo recives preſents at this time from the Baſſas and other great perſons, who ſtrive to exceed each other in the value of their gifts, in order to obtain his favour.

The Bairam is alſo celebrated at the ſame time in all the Grand Signior's dominions, as well as at *Conſtantinople*, the ſtreets being adorned with pretty devices, and the *Turks* giving a looſe

to

to mirth, which renders it very dangerous for the *Chriſtians* or *Jews* to ſtir abroad; for theſe *Mahometans*, on having laid aſide their uſual ſobriety become very inſolent, and will injure their perſons if they do not give them what money they demand.

When an Ambaſſador from any great Prince is to be introduced to the Sultan, the Grand Vizier calls a Divan of all the great officers of the *Port*, and the Chiauſſes, Spahis, and Janizaries are ordered to dreſs themſelves in the beſt manner they are able, and to ſtand in the ſecond court. The Divan being ſet, the chief Vizier ſends a Chiauſs Baſſa, with a party of Chiauſſes on horſeback, to conduct the Ambaſſador to the Divan, where he is placed cloſe to the Vizier, who having complimented him, entertains him at dinner, and then conducts him to a room by the Imperial gate, with his attendants, till the Sultan is ready to receive him. Mean while the Ambaſſador's preſent is carried about the ſecond court, in ſight of all the people, and then brought to the Sultan, upon which the Grand Vizier ſends the Ambaſſador ſeveral veſts for himſelf and his gentlemen, to put on for that ceremony; thoſe for him are of cloth of gold; but thoſe for the reſt are of little or no value. The Ambaſſador is then conducted by the Maſter of the Ceremonies to the Sultan, and having kiſſed his ſleeve, the druggerman or interpreter declares the Ambaſſador's commiſſion; upon which the Sultan addreſſing himſelf to the Grand Vizier, refers all

all proceedings to his diſcretion, and then the Ambaſſador departs, bowing to the Sultan.

The Seraglio may be properly termed the ſeminary for educating the principal officers, and ſubordinate rulers of the Empire. Among theſe are the Aglaim Oglans or untutored youths, of which there are ſix or ſeven hundred, from twelve to thirty years of age, and being *Chriſtian* children, are taken up every three years in the *Morea*, and throughout all parts of *Albania*. Theſe are of ſuch families as are of the moſt warlike diſpoſition; and they are no ſooner brought into the Seraglio, than they are circumciſed. They are at firſt put to very baſe and ſlaviſh employments, but afterwards ſuch as have a deſire to learn, are taught to read and write, and generally all of them learn to wreſtle, leap, run, throw the iron bar, ſhoot with the bow, diſcharge a muſket, and all other exerciſes belonging to a *Turkiſh* ſoldier. Theſe are alſo uſually employed in putting a great man to death, notwithſtanding which they are capable of being raiſed to the higheſt poſts, as Baſſas of cities and provinces, and even to the dignity of Vizier Azem, or Prime Miniſter.

The Ichoglans are educated in the Seraglio in a much better manner than the former; they ſtudy both the law and military exerciſes, and are to underſtand the government of the Empire in general. By the ancient inſtitution, they ſhould be the nobleſt *Chriſtian* captives that can be found; but the Capi Aga, or Principal Chamberlain, with the Sultan's conſent, brings in ſome natural-born *Turks* who

who have handſome perſons, and are of a promiſing diſpoſition. The number of theſe commonly amounts to about 100. Immediately on their entering the Seraglio, they are taught the rites and ceremonies of the *Mahometan* law, polite behaviour, and manly exerciſes, for which purpoſe they paſs through four ſchools. In the firſt which they enter, they learn ſilence; the poſtures of holding down their heads, with their hands before them joined acroſs, as an expreſſion of reverence when they ſtand before the Sultan. They then learn to read and write the *Turkiſh* tongue, and to ſay their prayers by heart in *Arabic*. Having ſtaid here five or ſix years, they are removed into the ſecond ſchool, where they are taught the *Perſian*, *Arabian* and *Tartarian* tongues, and alſo to wreſtle, ſhoot the bow, throw the iron mace, toſs the pike, and handle their weapons. Having ſpent four or five years here, and becoming ſtrong men, they are removed to the third ſchool, where they are taught to ride, and inſtructed in military exerciſes. Beſides, ever one learns a trade neceſſary for the ſervice of the Sultan, as to ſhave, to attend at the bath, or to keep hawks. While they are in this ſchool their puniſhments are ſevere, and for great faults their maſters will give them 100 blows on the ſoles of their feet, ſo that they are frequently left for dead. Beſides, they are not allowed to be familiar with any but their companions. They are attended by eunuchs, in order to keep them from lewdneſs, who lie in their bedchambers. On their entring the fourth ſchool, all

all arts are tried to diſcover whether they have no inclination to *Chriſtianity*; and having been proved, are preferred to the Prince's chamber, where all puniſhments ceaſe, and they may freely converſe with the great men of the Seraglio. When the Grand Signior goes abroad upon pleaſure without his women, he takes them along with him, and out of them he chuſes his Agas and Baſſas.

The white eunuchs are about 200, and among theſe are the Chamberlain, whoſe ſalary amounts to about 3 l. ſterling a day; the Treaſurer of the houſhold, who ſucceeds the Chamberlain when he dies; the Maſter of the wardrobe, whoſe ſalary amounts to 50 ſhillings a day, and uſually ſucceeds the former; and the Keeper of the Seraglio, who has 40 ſhillings a day. The white eunuchs are brought up with the Ichoglans, and are taken from the fourth ſchool, to ſerve the Garnd Signior, who employs them in the government of his other Seraglios, and his ſeminaries of youth at *Conſtantinople*, *Adrianople*, and other places: he makes them Baſſas of *Cairo*, *Aleppo*, and other cities, and ſometimes Viziers of the bench.

The black eunuchs and women ſerve the Sultanas; they are brought up like the white ones, and afterwards ſerve and wait at the Sultanas gate. Their buſineſs is to carry meſſages and notes from the Sultanas to the Capi Aga to be delivered to the Sultan, and to attend upon the ladies in ſickneſs and health.

In the Seraglio there are alſo buffoons, tumblers, muſicians, wreſtlers, and mutes; theſe

laſt are in great requeſt, becauſe the Grand Signior thinks it below his dignity to ſpeak to any about him familiarly, and therefore makes himſelf merry with theſe mutes, who, though deaf and dumb, will reaſon and diſcourſe of any thing by nods and ſigns.

The Old Seraglio is about three quarters of a mile in compaſs, and ſeated in the fineſt part of the city. It is ſurrounded with a high wall, and contains very handſome buildings, but has only one gate, which is of iron, and kept by a guard of white eunuchs. Its inhabitants are only women and eunuchs, the former being the Sultanas of the deceaſed Grand Signior, and ſuch as have fallen into diſgrace with the Sultan, either for their ill behaviour, or for ſome infirmity or defect, which renders them unfit for his bed. They are governed by an old woman, called the Woman Overſeer. The Sultanas have ſeparate lodgings, and are pretty well ſerved, though much beneath the dignity they enjoyed in the Sultan's Seraglio: however, if they are rich, they take care to make it known, and that procures them a huſband.

Near the ſea ſide, the Grand Signior has a ſtable of 1000 horſes, and leſſer ſtables at his houſes of pleaſure in the country. He has alſo ſtuds in *Burſa*, *Adrianople*, and many other places for ſtallions, which furniſh him with very fine colts. Horſes are likewiſe daily ſent him from *Cairo*, *Damaſcus*, *Bagdat*, and other places by the Baſſas. For his meaner ſervants he has horſes from *Walachia*; and for his bag-

gage

gage 5000 mules to carry pavilions, cheſts, water, and other neceſſaries for travelling.

The Seraglios in *Conſtantinople* built by private perſons make a diſagreeable appearance, to prevent their giving jealouſy to the Grand Signior, and are incloſed by very high walls. They have, however, very beautiful apartments, adorned with gold and azure. In the halls and chambers is a riſing about a foot higher than the floor, which they call a Divan. This riſing is covered with richer carpets than the reſt of the room, and with embroidered cuſhions, ſet cloſe to the wall. Here they reſt, receive viſits, and ſpend moſt of the day.

There are alſo many great buildings in this city, called Hans, with galleries and chambers, built of free-ſtone round a court, where merchants have both lodgings and warehouſes. The Caravanſeras are built in the ſame manner as the Hans, but are only uſed to lodge poor travellers, and the ſervants belonging to caravans, who have rooms there for little or nothing. The houſes of *Conſtantinople* are very indifferently built of wood, and the ſtreets are crooked, narrow and uneven.

The ſuburb of *Conſtantinople*, which is called *Galata*, is only ſeparated from it by the port, in which there are ſmall boats and wherries to carry paſſengers. *Galata* is a pretty large place, and the houſes are well built. Many *Greeks* live there, and the *Franks* or *Chriſtians* have even five monaſteries, and as many churches. By the ſea ſide there is the fineſt fiſh-market in the world. The *Greeks* here keep

keep many taverns, which draw the *Turks* hither from *Conſtantinople*, who are very inſolent in their drink. Beyond *Galata* lies *Pera*, a large borough, ſeparated only by burying-places; and in this town reſide the Ambaſſadors from *Chriſtian* Princes. There is alſo a large village named *Caſſumpaſha*, ſeparated from *Galata* by the burying-places; where is the arſenal for building ſhips and galleys, in which are 120 docks, and a magazine of arms for 60,000 men; but it is inacceſſible to *Chriſtians*.

*The End of the Eleventh Volume.*